

THE  
**Compleat Library:**  
OR,  
*News for the Ingenious.*

Containing an Historical Account of the Choicest Books newly Printed in *England*, and in the Foreign Journals.

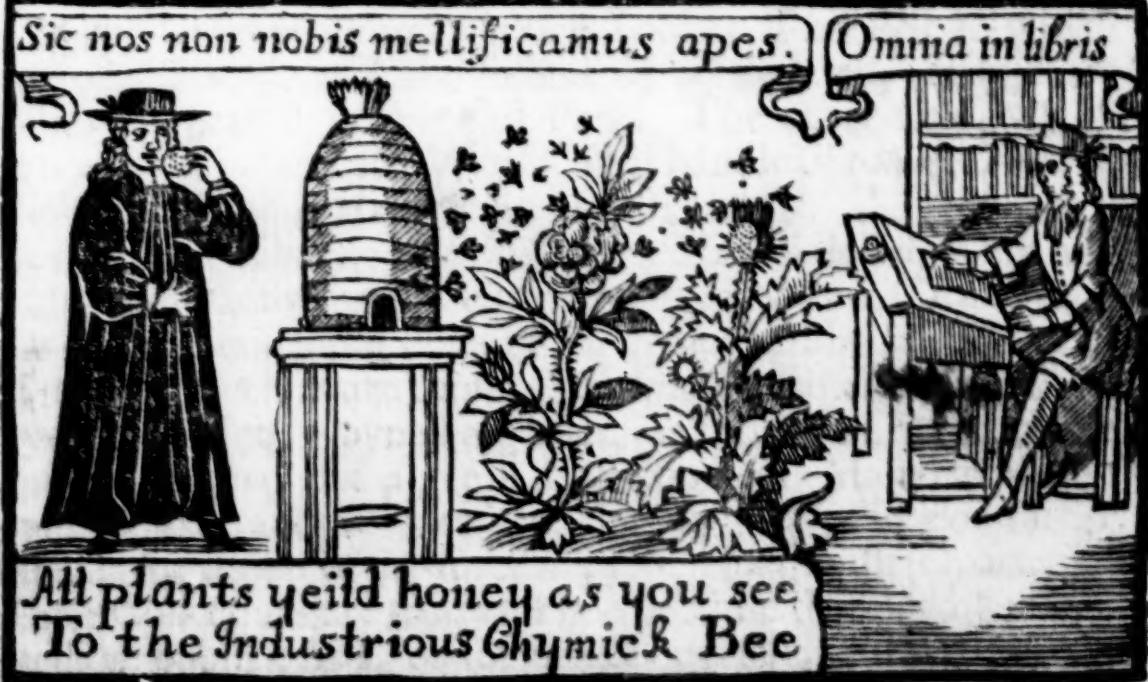
AS ALSO,

The State of Learning in the World.

To be Published Monthly.

J U L Y, 1692.

By a London Divine, &c.



L O N D O N, Printed for John Dunton at the *Raven* in the Poultry. Of whom is to be had the *Compleat Library* for May, and June, being the two first that were Published.



To the judgments of the law

John 3:18. Believing on the Son of God we have life.

# THE Compleat Library, &c.

JULY, 1692.

## XXIII.

*Danielis Georgii Morhofi Polyhistor, sive de Notitia Auctorum & rerum Commentarii, quibus præterea varia ad omnes Disciplinas Consilia & Subsidia Proponuntur. In 4to Lubecæ.*

MR. Morhof promises three *Tomes* to the Public, one under the Title of *Polyhistor Literarius*, another under that of *Polyhistor Philosophicus*, and the last under that of *Polyhistor Practicus*.

The first *Tome* is to contain six Books: The first of which Treats of *Libraries*, and the second of *Method*, and only these two have appeared in this first Part. The other four, which have not as yet visited the World, will handle *Grammar*, *Criticism*, *Eloquence*, and the *Art of Poetry*.

By the word *Library*, or *Bibliotheque*, Mr. Morhof does not understand the place where Books are ranged, nor a Catalogue of Titles, nor certain Books filled with great abundance and variety of matter, such as are those of *Diodorus Siculus* and *Apollodorus*, nor yet many Books joyned together, as those that make up the *Biblioteca Patrum*, but a great Collection of Manuscript and Printed Books, and a Treasure, the richness whereof rather consists in the union of its several parts, than in their matter.

These Collections are made for one of these three ends, either to preserve publick Acts, or to instruct ones self, or lastly, to contribute to the Instruction of others. It was for this first end or motive that the *Egyptian Priests* were intrusted to write all the considerable Passages that happen'd in their Country: The *Jews* obſerved

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observed the same conduct, as we are informed by *Josephus* in the second Chapter of his first book against *Appion*; and if the Modern accounts of *China* are true, as soon as any of their Emperours dye, his Successour employs the most Learned Men of that Nation to write his History without reserve, partiality, or flattery. The second end or Motive influenced the *Ptolomys*, and several Princes after them to erect rich Libraries from whence they might furnish themselves upon all Emergencies with that knowledge that is so necessary for the good Administration of their Kingdoms. And Lastly, the third end or Motive has led many private persons to spend the better part of their Life in consulting of Manuscripts in comparing them one with another, and collecting Treatises of all sorts.

Our Author after he has explained the motives and means of setting up a Library, comes to speak of the Destruction of several of them, which sometimes happened by accidents of Fire, sometimes by the rage of barbarous People, sometimes by the fury of War, sometimes by the Superstition of Ecclesiasticks and sometimes by the irregular ambition of extravagant Princes. He gives us instances of all these causes, that have deprived us of the best Books, but in my opinion he recounts nothing so singularly remarkable as the brutal vanity of *Xia's* Emperour of *China*, who burnt all the Books that could be found, for no other reason than meerly to abolish the Memory of his Predecessours.

In the sixth Chapter he treats of *Library-Keepers*, who ought to be as it were the Soul of *Libraries*. Amongst the *Hebreus* this Function was Exercised by the Priests, who kept the Books of the Law, and read them publickly in their Synagogues; The famous *Demetrius Phalereus* bore this Character at *Alexandria* in the time of the Translation of the *Septuagint*. At *Rome* the *Ediles* looked after their *Archives*, before they had any *Libraries* amongst them, and *Julius Cæsar* employ'd *Varro* to buy and collect Books for him. Since the flourishing of Christianity, several great Churches have conferr'd this Office upon Persons of great Merit. He that looked after the *Vatican Library*, had in former times the Title of *Chancellor* bestowed upon him: the Duties of him of *Constantinople* are set down in the second Law of the *Theodosian Code de Studiis liberalibus urbis Romæ*. His most Christian Majesties *Library* has for almost two hundred years been committed to the trust of the most eminent persons for Learning, as *Budeus*, *Amiot*, *Tbuanus*, *Bignonius*, Father and Son, &c. and the Indefatigable *Patricius Junius* was *Library Keeper* here at *St. James's*

in the Reign of K. Charles the first. To say the truth, whoever pretends to Execute this Office, ought to be well skilled in Books, amongst which Manuscripts hold the first place: For those that are of great Antiquity, are really invaluable, and we have recourse to them as to Oracles, to Correct the Faults and Omissions of the Printed Books.

The Authority of a Manuscript does for the general part depend upon its Antiquity, which is easily known by the form of the *Characters* by the greatness and Transposition of them, and by the Abbreviations that serve to express them.. From Manuscript Books our Author passes to those that are dangerous, which a Library-Keeper ought no more to expose to the Publick, than he wou'd give away the rankest Poisons. In this number he places those Books that favour Atheism and Impiety, Books of Magick and Heresie, those that are against good Manners, as also defamatory Libells. Pseudonymous and Anonymous Books come after the Prohibited ones. As for those that are Pseudonymous, they are the Productions of Impostors, who disguise themselves in a different-manner: For some usurp Illustrious Names to give Credit and Reputation to their Works. Others attribute the compositions of other People to themselves, in order to make a better figure in the World: Some to Authorise their own Opinions, have Published them under the Name of the Antient Philosophers, or Primitive Fathers: Others have had the Impudence to rob the Discoveries, Thoughts, and Sayings of the greatest Men. Amongst these Plagiaries, there have been some who have stollen entire Books, and those either from the Dead or the Living, and others have been so civil as to content themselves with only borrowing part of their Books. Mr. Morhof for an example of this last sort of Plagiarism cites F. Lambert *Villafanus* a Jesuit, who has Printed amongst his own Poems some intire pieces of *Mascard* and *Passerat*. As for Anonymous Books, they are infinitely more tolerable, because the respective Authors of them have often just Reasons to conceal their Name, which are too many to be enumerated in this place.

After this, Mr. Morhof speaks of *secret Books*, and ranks them into three Classes. Some treat of Mysteries in Matters of Religion, others contain Predictions or Prophecies, and the last explain the greatest difficulties in Natural Philosophy. The book of *Jamblichus de Mysteriis Ægyptiorum*, Printed at Oxford in 1678. Those that Treat of the Theology of the Indians and *Bramins*; those of the *Cabbala* amongst the Jewish Doctors, with some Treatises of Mystical Divinity (as for instance, that of *Molinos*) and the

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Commentaries of *Paracelsus* are of the first sort. The Predictions of *Nostradamus* and others of the same nature made either by an inspection of the Stars, or by an impetuous movement of the imagination are of the second. Several Treatises of Cardinal *de Cusa*, of *Marsilius Ficinus*, of *John and Francis Picus de Mirandula*, the occult Philosophy of *Cornelius Agrippa*, and divers Treatises of Chymistry, the Magnetic Virtue, Sympathy and Antipathy are of the third Species.

Sciences are learnt by Conversation as well as by Reading, and often with less Expence of Time and Trouble; and this engages our Author to joyne to his *Bibliothèques* those Assemblies which learned men have held in all Ages of the World for the Promotion of Knowledge, and a mutual communicating of their Discoveries to one another. They have been kept in all Countries. The *Egyptians* had the honour to set them first on foot, and Moses there learned all the Precepts of their Wisdom, which has received a very advantageous character from the Bible it self. *Strabo* informs us that the most antient of their Colledges was at *Thebes*, where the Priests applied themselves to the Study of *Astronomy* and *Philosophy*. There was likewise one at *Memphis* where the Masters explained the Books of *Mercurius Trismegistus*, *Cosmography*, *Astronomy*, and the most hidden Sciences, as *Clemens Alexandrinus* acquaints us at large in the sixth Book of his *Stromata*. *Diodorus Siculus* tells us in his Fourth Book, that *Orpheus* made a Voyage into *Egypt*, from whence he brought along with him into *Greece* the Order of Ceremonies, and Sacrifices, their Mythology, and the Art of attracting Animals to himself, and removing Rocks by his Singing. He also assures us in the following Book, that *Orpheus*, *Jason*, *Castor*, *Pollux*, and *Hercules* were members of the College of the *Samothracians*.

The *Magi* had likewise theirs in *Persia*, where according to *Pliny's Testimony* *Pythagoras*, *Empedocles* and *Plato* Travelled to learn the deepest Secrets in Philosophy. The *Bramines* had them in the *Indies*, where they discovered diverse Arcanas to *Apollonius*, even that of filling Vessels with wind and Rain, to excite Hurricanes and Tempests.

The *Gymnosophists* had a Colledge upon a certain Hill in *Aethiopia*. That of *Pythagoras* was in that part of *Italy* which now makes up the better part of the Kingdom of *Naples*, and was formerly called *Græcia Magna*. *Le<sup>o</sup> Africanus* assures us, that there was a City in *Arabia* named *Damear*, which was only Inhabited by Sages.

The *Druides*, whose Doctrine surpassed that of the *Grecians* and *Babylonians* in Antiquity, had their Assemblies in *Germany*, *France*, and *Britain*. They had neither Temples, nor Idols amongst them, and held the Immortality of the Soul.

Nor have Kings and Princes been in the least backward to Establish these Colledges for teaching all manner of Sciences. The 48 Cities mentioned in the thirty fifth Chapter of *Numbers* were laid aside and appointed for the *Levites* onely to live in, who made the Meditation of the Law their principal Business and Employment. There was at *Jerusalem* upon Mount *Sion*, a place, which St. *Chrysostom* calls the common School of all the Earth. To this we may joyn the School of *Eli*, as also that of *Samuel*, with the Synagogues that were governed by the *Pharisees*, when the great Apostle of the Gentiles was instructed at the Feet of *Gamaliel*. The City of *Athens* was the School of *Greece*, as *Athenaeus* very properly calls it, nay the Roman Gentlemen under the most flourishing time of the Empire came hither to apply themselves to their Studies. Other Cities likewise had their Schools, and that of *Alexandria* in particular was one of the most reputable and celebrated.

The Colledges of Canons in the Christian Church were Schools at their first Institution. *Charles the Great* Founded a great number of them in all the parts of his Empire, and those Princes who have since that time Established Universities in their own Dominions, seem to have onely Copied from his Example. The Academies that were afterwards formed in most of the Cities in *Europe*, deservedly hold a distinct rank amongst the Assemblies of the Learned. There is a greater number of them in *Italy* than in any other Country, and the names of some of them are odd and fantastick enough. The *French Academy* has shown more Judgment and Prudence in the choice of their Name than any of the rest; *Mr. Merhof* gives us a short account of its Erection and Statutes.

He does not content himself with laying before his Reader a compendious History of all these Assemblies, that have so greatly contributed to the encrease of Sciences, and the perfection of Languages, but he furnishes him with several Precepts how to behave himself before Learned Men, how to please them in Conversation, after what manner he is to consult them upon any doubts, and which will be the best way to make advantage of their Company. After he has sufficiently exhausted this Subject, he begins in his sixteenth Chapter with a long enumeration of those Authors who have writ in general of the knowledge of Books,

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Books, as likewise of those, whether Ancient or Modern, who have passed their Judgments upon the Character and stile of Historians, Orators and Poets.

He speaks in very advantageous terms of the design of the *Journal des Scavans*, which was first set up in France, by Monsieur Salo Counsellor of the Parliament, and imitated by several Ingenious Writers in the Neighbouring Nations; nor has our Learned Author forgotten to take notice of those persons that have published Catalogues of Books, or given advice how to collect and manage a Library, or those that have obliged the World with the Lives of the most eminent Philosophers, Lawyers, and Physicians.

When this is over, he briefly mentions those that have collected Common places, and does not omit the four Mirrors wherein *Vincent de Beauvais* has represented the Sciences, Morality, Natural Philosophy, and History. He confers upon him the Quality of the Bishop of Beauvais, which he never possessed, but if he was mistaken in that matter, he criticizeth very judiciously upon his Composition, and with sufficient reason applies that Verse in *Horace* to him.

*Cum flueret lutulentus, erat quod tollere velles.*

In the last place, he treats of Letters as well Manuscript as Printed ones, and he recommends the perusal of them with so much the more earnestness, because they serve to illustrate abundance of difficult points in all sorts of Learning, and (what is no small encouragement to read them,) inform the World of several matters of fact which Histories generally pass over in silence.

The first Book of the first Tome ends here, but because we have not room enough now to insert an Abridgment of the Second, we must e'en be content to reserve it for the next Journal.

XXIV.

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*La Vie de Monsieur Descartes. The Life of Descartes. At Paris for Daniel Horthemels, 1691. In Quarto, 2 Vol.*

WE havé had nothing hitherto but unfinished Fragments, or imperfect Abridgments of the Life of Monsieur *Descartes*. But Mr. *Baillet* has here given us not only an entire History of his Actions, but also of his Sentiments, and of the whole *Cartesian Hypothesis*, down to the very Death of its Illustrious Author. The several Writings of the Friends and Enemies, of the followers and adversaries of *Descartes* have been a mighty assistance to our Biographer, but principally the Works of that Philosopher himself, amongst which he found none so proper and suitable to his design as his three Volumes of Letters, and the discourse concerning Method.

He has likewise drawn considerable helps from some writings, that were found in the hands of Monsieur *de Chanut*, the French Ambassador in *Sweden* at the time when *Descartes* died there, and from several Papers that have been preserved by his Friends: He was furnished with these Materials by the means of Mr. *le Grand*, who designs to publish a new Edition of the Works of Mr. *Descartes*.

Mr. *Baillet* has taken a great deal of pains, fully to acquaint his Reader with all that may serve to distinguish this Celebrated Philosopher from other great Men, and conceals nothing of what he has in common with them; he mentions abundance of Learned persons who preserved a strict Friendship with him, and upon that occasion discovers the State of publick affairs, wherein he had any share. Lastly, not to lose the advantage which particular Lives have over general Histories, he endeavours all along to discover the inside of Mr. *Descartes*, and has descended even to the least particularities: Where if we don't find any of those great events, which cause a surprize in us, or any of those inimitable actions, which we use so much to admire, yet we meet with many familiar examples of Prudence, and Virtue which all Mankind may imitate if they please.

## XXV.

*De la Situation du Paradis Terrestre a Messieurs de l' Academie Françoise, par Messire Pierre Daniel Huet nomme a l' Evêque d' Auranches, de l' Academie Françoise, &c. Of the Situation of the terrestrial Paradise. At Paris, 1691. 12°, pag. 240.*

The Situation of the Terrestrial Paradise has hitherto been altogether unknown ; for the first Men not only forbore to make any Efforts to enter into this delicious place, from which their Father was chased, and whose Gates were kept by an Angel, but for all we can find never so much as took care to preserve any Tradition upon this Subject, nay, never endeavoured to find it out. *Moses* has given us a Description of it, but it is short, and the alteration of Names which the Rivers, he there mentions, have undergone, renders it doubtful and ambiguous. The Divines and Criticks have for a long time Disputed about the words of *Moses*, but have not been able to adjust the Matters, and indeed nothing discovers the difficulty of resolving this Question so well as the great variety of Opinions, that have been entertained upon this Occasion. *Bochartus* who was perfectly well versed in the *Oriental Antiquities* took mighty pains, had this point for a long time under his Consideration, but either his Work is Lost, or it was not fully Finished. We can have no other Idea of his Opinion in this Matter, than from what he has occasionally scattered in his other Writings, where it does not appear to be Uniform : For sometimes he places it near *Babylon*, and sometimes he removes it to the Banks of the *Tigris* and *Euphrates*, when they come to be joyned together in *Chaldea*, between the City of *Apamea* and the *Persian Gulf*. The Bishop of *Auranches*, who formerly held a very intimate Friendship with that Celebrated Man, let the Matter sleep twenty four years after his Death, still expecting that some body or other would publish the Work, he had promised, and of which his *Phaleg* seems onely to be the second part. But finding that nothing of this Nature appear'd, he imagined himself

now

now at liberty to publish this Treatise, wherein he endeavours after a clear and exact manner to mark out the place, where God Planted the first Man. He follows *Moses* all along, step by step, and as he explains the words of that Sacred Writer, he proves that the *Terrestrial Paradise* was Situated upon the Banks of a River, that is produced by the Conjunction of *Tigris* and *Euphrates*, and is now called the River of the *Arabians*; between this Conjunction and the Division which this same River makes before it discharges it self into the *Persian Gulph*.

This River, before it casts its self into the Sea, makes some turnings and windings: It makes one very large one towards the *West*: And after that returns back again to the *East*, and upon this bending of the River, does Mr. *Huet* place the *Terrestrial Paradise*, *at thirty two degrees, thirty nine Minutes of Northern Latitude, and at eighty degrees of Longitude, after the delineation of Agathodæmon, near the place where he fixes Aracca, which is the Erec of Scripture*. Let us examine this Hypothesis a little.

*Moses* tells us that God planted a Garden in *Eden* towards the *East*, that a River came out of *Eden* to water this Garden, and that it divided it self into four heads.

Mr. *Huet* pretends that *Eden* is the Name of the place, and a Province which extended it self below, and perhaps above the Conjunction of *Tigris* and *Euphrates*, and that it comprehended a great part of that Countrey, which was afterwards called *Babylonia*. This Name having been given it for the great Fertility and Beauty of its Territory, as indeed several places that were remarkable for their Situation or Soil were often called afterwards by the same Name.

The Prophet *Amos* has bestowed it upon a Paradise very different from that of *Moses*, for it was a Valley of *Syria*, Situate between *Libanus* and *Antilibanus*, whereof *Damascus* was the Capital City; and this place was so extreamly pleasant, that some people were of opinion that the *Terrestrial Paradise* was to be sought here. There was a City in the Neighbourhood of it called *Paradisus*, Celebrated by *Pliny* and *Ptolemy*: Nay, they pretended to shew the very place where *Cain* killed his Brother, and the first Man was created.

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ted. Moses seems to intimate that *Eden* was a Province, since he remarques that God planted the Garden in *Eden*, and that from thence likewise came the River which watered it.

This Province extends it self on both sides of the River, and borders upon *Susiana*, and thus the Region that lay on the other side of the River might be called the *Eastern*, and without doubt *Paradise* was Seated on that side; since Moses assures us that God planted the Garden *Eastwards*. The River which divides this *Province* is that of the *Arabians*, which make two double branches, the two first of which were the *Tigris* and the *Euphrates*, and the two others *Pison* and *Gihon*, which pour themselves into the *Persian Sea*, but the obscurity and alteration of their Names raise the principal difficulty.

*Josephus* was of opinion that *Pison* was the *Ganges*; Some of the Fathers followed him, and the *Indians* upon this have been induced to believe that this River is Holy, that it washes away the Sins of those that bath themselves in its Streams, and that it will save them after they are Dead, if they plunge their Body into it. However, certain it is, that the *Ganges* has Gold mixt with its Sand, that precious Stones are found there, and that the Kingdoms which lie upon the *Western-Coast* of the *Gulf of Bengal*, where the *Ganges* discharges it self, abound in Pearl. Tis easily perceived, that there is an infinite distance between the head of the *Ganges*, and that of the other Rivers, and that by this *Hypothesis* we make *Paradise* almost as great as the Earth. But the Sticklers for this opinion, to avoid the weight of this objection, have recourse to Conjectures and Miracles, the usual Sanctuary of those people who have no Reason to support them, and indeed is the surest and most effectual way in the World to maintain the most fantastical Opinions. Others with greater probability have believed that it was the *Phasis*, so famous in History for the Conquest of the *Golden-Fleece*. Its Head is not at so great a distance from that of *Tigris* and *Euphrates*; Gold and Pearls are found in it, though the latter are of a very red Colour; but then there are no pretious Stones to be found there, and *Calchis* can never make the Country of *Havilah*.

Now according to our Learned Bishop of *Auranches* the *Pison* is the Western Channel, which the *Tygris* and *Euphrates* make, when they divide themselves after they have Jyned their Streams. 'Tis certain that *Moses* Writ his Pentateuch in *Arabia the Rocky*; and it is natural to imagin that in Describing the four Branches of the River that Water the Garden, he first mentioned the Canal that lay nearest him, which was the Western one: It is therefore highly probable that the *Pison* spoken of by *Moses*, is the Western Canal that falls into the Persian Sea. Besides, 'tis agreed on all hands that the Name of this Canal, comes from a word, which signifies to Expand or Dilate it self; and this exactly suits with the *Pison*; for the Tides are so violent in this extremity of the Persian Gulph, that notwithstanding the Dikes, they frequently overflow the Grounds that lye very low: And certainly in the time of *Moses* this must happen oftener, when there were no Artificial Works to oppose the Violent Career of these Inundations.

In fine, The Characters which *Moses* gives the first River, perfectly agree with the Western Canal we are now speaking of, for it ought to Water the Land of *Havilah*, where are Gold and Pearls, and Precious Stones.

Now we meet with two *Havilahs* in *Genesis*, one the Founder of the Nation which inhabits *Chaulun*, situated upon the Eastern Coast of the Gulph of *Arabia*, to the West of *Arabia Felix*, but this has no resemblance to the Terrestrial Paradise we are now in search for; the other the Son of *Chus*, who gave his Name to the Country that Terminates upon the Persian Gulph, and stretches it self Southwards all along the Western Coast of this Gulph, down towards *Catif*.

The Prophanie Authors were not unacquainted with the Inhabitants of this Province, and called them *Chaulothians*, *Chaulasians*, &c. Names that are manifestly derived from that of *Havilah*, as the most Learned Men of this Age have acknowledged. And then every Body knows that there is natural Gold to be found in *Arabia* of so lively a colour that it resembles the glittering of Fire, and withal so pure that it needs neither Melting down, nor Refining to Purify it.

it : It was found in such vast abundance in some places, that it was less valued than Silver, Coper, or Iron.

The Scriptures confirm this Idea which we have of the Riches of *Arabia*, by what it tells us of the Presents which Queen Sheba gave to *Solomon*: And whether by *Bdellium* is to be understood an Aromatick Gum, or Pearls, they are both found in this Country. For there is no place in the World where they fish such fine Pearls, or in so great abundance, as they do in the Sea that washes the sides of *Havilah*, and particularly where the *Pison* disgorges it self.

In fine, The Prophet *Ezekiel* assures us, that formerly there was great plenty of Precious Stones there, since he places them with the Gold and Rich Spices wherein the *Arabians* used to Traffick with the Merchants of *Tyre*.

The second River that comes out of the Terrestrial Paradise is *Gihon*, supposed by some to be the *Nile*, so famous amongst the *Egyptians* : For they not only Worshipt it as one of the most powerful Deities under the Name of *Osiris*, not only Instituted the most solemn of all their Festivals in Honour of it, but they were of Opinion that it descended from Heaven. The Jews and Turks have honestly believed them upon their Word, and as the Head of this great River was unknown to them, they were easily perswaded that there was something Divine in it.

'Tis true, one might say in some sense, that it proceeded from *Jupiter's Bosom*, for its Inundation is caused by nothing but Rain Water, and the *Pagans* looked upon *Jupiter* to be the Sky where that Exhalation is Generated.

But omitting this, they might very well say that this River came from Heaven, since they believed it to proceed from the Terrestrial Paradise.

The *Brachmans* say as much in behalf of *Ganges*, and call it a Heavenly River. But passing over what the Antients have said to the Advantage of *Nile*; as likewise the Authority of *Josephus*, who supposed that the River borrow'd its Name from a word that signifies to *Shine* (by which admirable

table Etymology he lets us see how well skilled he was in the Persian Tongue) It is sufficient to observe that *Gihon* passes into the Country of *Chus*, before it empties it self into the Persian Gulph ; and this Country of *Chus* is the *Susiana*, which is now called *Chuzestan*, and the Inhabitants of the place simply called *Chuz*.

If we may believe *Marias Niger*, it is named *Chutha* in the Book of Kings ; and hither it was that *Salmanasar* Transported a Colony, which went to Inhabit the Country of *Samaria*, and of the ten Tribes of *Israel* whom he sent else where : And this new People, afterwards well known under the Name of *Samaritans*, retains that of its first Original, since these new Inhabitants of *Samaria* were called *Cuthbeans*.

If the Country of *Chus* is *Susiana*, it is easy to conclude that *Gihon* is the *Eastern Canal*, which the *Tygris* and *Euphrates* make by their separation, when they come to Disgorge themselves into the Sea.

Thus we Discover by little and little the Situation of the Terrestrial Paradise, since we know already the two Branches of the River that runs out of it.

The third is the *Tigris*, by *Moses* call'd *Hiddekel*. Here it is that we must have recourse to Etymology, to shew that the Name of *Tigris* is formed out of this Hebrew word. 'Tis observed that the first Letter is a strong Aspiration, which is left out, as it frequently happens ; after this Retrenchment no more remains but *Dekel*, the *k* of which being changed into *g*, and the *l* into *r*, the word *Teger* is formed, to which the Greeks giving the Turn and Inflection of their own Language have alter'd it into *Tigris*.

Mr. *Huet* produces several Examples of the like changes; from whence he concludes that the *Hiddekel* of *Moses* is the *Tigris* of Prophane Authors.

Nothing now remains but the *Euphrates*, which is too well known to want a particular Character ; and on the contrary, helps to find out the other Rivers mentioned by *Moses*.

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Mr. Huet having Discovered these four Branches, concludes that the Terrestrial Paradise was Situated upon the River of the Arabians exactly where it fetches a large compass towards the South.

*Calvin* formerly advanced the same Opinion, but with this Difference, that he took no notice of this bending of the River of the Arabians towards the South, that he placed *Gebon* to the *West*, and *Pison* to the *East*: And this serves to render the Discovery in some manner new, which, besides the Novelty of it, is enriched with that vast Learning that always shines in the Writings of the Bishop of *Auranches*.

XXVI.

An Extract of the Conference between the late King Charles the Second, as also his then Royal Highness the Duke of York, and their late Royal Sister the then Dutchess of Orleans; Faithfully drawn out of the Memoirs of that Famous Interview kept in the Office of Dispatches, under that great Minister of State the late Marquess of Louvois, by one who formerly served him as Secretary Interpreter for the affairs of England, and by him given to a Friend of ours, an assitant in this JOURNAL.

The Substance of the following Account was drawn into the Minutes under the keeping of Mr. Belou, principal Commissor Clerk of the Dispatches, to the late great Minister of State the Marquess of Louvois, by Mr. Kilpatrick; Son to a Scotchman, Predecessor in that Office for the said Mr. Belou, which latter our Friend served some Years as Interpreter for the English Tongue, and for affairs relating to the Brittish Kingdoms, and was by Mr. Louvois's own Order extracted out of a Journal written of that Voyage and Negotiation, by a person by the French King appointed to attend the Princess for that purpose, (though another for a Blind bore the Character of her Secretary.) This Journal was sent to Mr. Louvois's Office to be minuted in such words as he should please to dictate, according to the custom of that Court, in order to be laid up among their choice Papers, to be made use of by them or their Successours as occasion should serve; and out of that Extract so dictated and minuted, he found opportunity by his daily being employed in the Office to draw this Translation, which he did in private and abbreviated Notes, as exactly as the shortness of the time he had at each Essay, disturbed with many interruptions would permit him.

He dares not pretend all related in it to have been exactly matter of Fact and Truth: The Memorials made of the same Transaction by order of our own late Soveraign King Charles the 2d. and some other later accounts, giving the whole business a very different air, and perhaps as much varying from the strict Truth towards the other Extream as our French one. All that he can affirm of my Extraction is, that as he drew it as faithfully as he could from the French Minutes, so it may serve at least for

a true Specimen of the manner of which the French Court ordinarily affects to transmit and represent both to the present age, and to Posterity all their important Intrigues for designs, in which they are perfectly well skilled to employ and improve them to a very Pertinent, Politick use upon any emergent occasion in proper times and place.

And though they be now more refined in those Arts than formerly, yet that their Court in the two preceding Reigns before this of Lewis the 14<sup>th</sup>, was already accustomed to the same method of Masquerading all the most weighty Transactions of their Time, is manifest enough by the late published Memoirs of the Archi-Bishop of Ambrun, and some other Examples of older Date, which have been so well imitated and improv'd by the later ones of the Abbot Primi, which our different Parties here, because seemingly favourable to their old mutual Prejudices and Projects against one another, too greedily and unwarily like Fishes swallow with bait and all; and as the French Politick Authors but too well read in the humours of all the several Factions among us design'd, they should, without further Examination of them by other more faithful Domestick Memoirs, or even by what, if not strongly prepossess'd, they may have been informed of, by their own Senses implicitly receive for pieces composed all intirely of pure and naked Truths as incontestable as the Gospel it self, not being acquainted with the customary stile of the Gallick Courtiers, nor knowing with what artifice nor for what ends they are used to interweave Romance with Truths, even in their most serious and authentick Relations, and being besides but too willing to be deceived in such matters, and to suffer themselves to be scratched on that side where they feel so agreeable and pleasing an Itch.

But to return from this Digression, he asserts, that it has been upon such kind of Memorials all as exactly of the same Feature and Genius, as divers Children of the same Womb can be, that the Famous Mr. Pelisson had composed so much as in the time of my stay in that Country, he had prepared of that fulsome Legend, which to Posterity with the succeeding Princes Leave, is to serve for the History of Lewis the Great. And which, though with so much impatience expected by the world of croaking Flatterers, with which that Court swarms more now, than ever Pharaohs did of old with Frogs, is not to see the light till the Death of the Hero, who hath Selected him to Embalm his Name, which otherwise would stink in all Nostrils, with such Egyptian Drugs as artfully beforehand prepared to his hand, by his trusty

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State Quacks as Powerful preservatives against the poysorous Exhalations of Infamy, that without this precaution, would certainly and perpetually stink from the hateful memory of so unparalleld an Apollyon or destroyer of Mankind.

For being ordered sometimes to assist Mr. Felissen, in apprehending the Sence of some passages in the Memoirs sent him, from time to time by his and our Friends, great Masters and Dictatours at Court relating to the *Brittish affairs*, and having thereby opportunity to ingratiate himself with him, by answering him many Questions, which he would privately ask him about them, to satisfie his own particular Curiosity; he was pleased to do him the Civility still as he went forward, to oblige me not only with a sight of most of the Original Memoirs communicated to him about all sorts of Incidents that might be useful to him, but also of what he had already Composed, and continued daily to frame from the same Papeis. A favour which he shewed to very few Persons.

This is what he thought but necessary to premise, for the Satisfactory information of those ingenious and curious Persons, for whose Contentment chiefly he permitted us to Publish the following Narrative, how he came by those Notices upon which it is Composed, and what Judgment is to be made of the Genius of the present *French Court*, and of the most Authentick Relations of their Modelling.

Anno 1670, her Royal Highness the Duchess of *Orleans* upon so fair an opportunity as then presented, was privately influenced, by our great Prince to pretend to ask leave to make a step over to *England* to Visit her Royal Brothers, which with some seeming Reluctancy being consented to, she accordingly went, but not without being furnished with such Proposals which they well knew that sent her, none could with equal safety and privacy advance, nor none with greater power and influence recommend. And to secure the whole Transaction, from the very suspicion, as well as the penetration of any not of their Cabal, and make it appear as a pure Visit, and an effect of natural Affection void of all intrigue, they limited her return to so short a Time; and in so peremptory and imperious a manner, that it might induce the World to believe them too Suspicious of the Inclinations that Princes might still have in reserve for her Royal Brothers, and for the weal of her, and their native Country, so incompatible with the Exorbitant grandeur of *France*, to trust her with any of the mysterious Arcana's of their Politicks, and

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so might prevent all Jealousie in the English Court and People; at that critical juncture of that Interview by shewing so great an apprehension of it themselves. Her Highness was partly charged with the same Message, and with some of the same arguments they also indeavoured to insinuate by the Duke of *Buckingham*: But having the incomparable advantage above him, or any other Ambassador, to back whatsoever she advanced, with all the charms that a most accomplished and lovely Princess, and an only and most beloved Sister could be armed with, she who had Wit and Dexterity at will to manage those priviledges to the utmost advantage, not only prest the said matters more home, and with infinitely more freedom and Efficacy, but ventured to propose higher things, and of a much more extended Consequence. For addressing her Speech to the King of *England*, (though not without intermixing some Expressions equally affecting also his Brother the Duke of *York*): She told his Majesty, that as she hoped neither of her Royal Brothers had any reason to call in question her natural affection to their Persons, and inseparable inclination for whatsoever did, or should at any time appear to her to be conduced to their true Interest, so she believ'd they had as little cause to doubt, but she could see as far as another into the *French* Monarchs heart, who loved and admired her to that degree, though innocently, as gave no small umbrage to Monsieur his Brother and her Husband; and that she did sincerely represent, both as his most Christian Majesties Sence, and her own, That the only way to secure to his Majesty, and the present Royal Family of *England*, a Stability in the Throne they were lately restored to, after so dismal an Overthrow of the *Monarchy*, in the Reign and Person of their unhappy Father; and to reinstate the Majesty of the *British* Kings in its former Splendor and Security enjoyed so long and gloriously in Catholick times, was by all wise and politick means to labour to reintroduce into those Kingdoms, the Catholick Religion; And to reassume by degrees absolute Power. For that the Church of *England* by woful Experience had been found too weak alone to defend the Crown: And that the Dissenters were so stiffly principled for a Common wealth, that they would never leave till they had once more overturned the *Monarchy*, unless his Majesty would timely provide for his Security, by the Methods to be proposed to him by her, and the most Christian King; who she knew had the utmost tenderness for his interest, as was clear enough by all Expressions of his real inclinations, since they were emancipated from the restraint laid upon them under the Tutelage of a Cardinal, who was a Master

ter only in pure Politicks, and altogether unacquainted with those Nobler and more Heroick Sentiments of Honour and Generosity, which are no less Natural and Unextinguishable in a Born Prince, than common Reason is in the rest of Mankind. The chief of which Expedients were flattering the Church of England, and first Persecuting by Act of Parliament the Dissenters, and then wheedling them again with a Prerogative Lenitive, and so by the no: to be questioned acceptance of the Suffering Party on one hand, and the no less assur'd non-opposition of those of the Established Church on the other, as by an irresistible Charm, to lay asleep that watchful Dragon that had so long kept the Golden Apples of Contention between King and People, from the Ravishment of the most Enterprising Monarch : And bribe that mischievous Devil that had of late been so busy in asserting pretended Liberties, and advancing the sovereignty of old hateful Laws, above the more Sacred Majesty of the Princes, the only Rightful Legislators; whilst the Crown as securely as unregardedly might seize, and seizing for all perpetuity appropriate to its self the important Jewel of Dispensing Power, which would fix and fasten the whole Chapplelet of unbounded Sovereignty, by making use of that popular Relaxation to Indulge the Faction esteem'd the most dangerous to the Monarchy, and to decoy them into a favouring of those encroachments upon the Laws and upon the Peoples Fundamental Right and Share in the Legislation, who seemed of all Men the most deeply Principled against them, and so in effect, to make those very persons the Tools for the Erection of Absolute and Despotick Sway, who otherwise could hardly be reconcil'd to the most just, most Legal, and most moderate Royalty.

Thus far the Measures to be observ'd at home; and those which she and their Brother of France advised to be used abroad, were first, to endeavour, by all possible means, the Subversion of the Republick of Holland, the perpetual Source of Rebellion in England. And secondly, In order with so much the more expedition, certainty and safety, to effect the Reduction both of his own People, and of that untoward neighbouring Nest and receptacle of Rebels and Plotters, to resolve upon a firm and inviolable adherence to the Interest of the most Christian King, who in that case would no way Desert him, but vigorously and powerfully Aid him, and carry him through all difficulties.

But in case, added she, his Majesty could not satisfy his Conscience well enough to attempt any such change in Religion (as she just now had mentioned) or notwithstanding all remonstrances

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to the contrary, should continue over-perswaded of the too great difficulties or impracticableness of such an enterprize; that however as a *Protestant* of the *Church of England*, which was firm to *Monarchy*, if he desired to put himself into a condition to *Protect* that; and that reciprocally to *Defend* him and his Successours in time to come, it would be absolutely necessary for him at least to concur with his *most Christian Majesty* in subduing the *Republick of Holland*. After the *Reduction* of which, the *Commonwealth-Faction* in *England*, and her two other *Sister Kingdoms* would dwindle away of it self, and so the King would not only become absolute *Master* of his People, but as his *most Christian Majesty* would concert the sharing of those *Provinces* with his *Brother of England*; the *Naval Power* and *Trade* of *Great Britain* would receive an incredible augmentation by the *Destruction* of a State that was her only *Competitor at Sea*, and for *Commerce* and *Riches* promoted thereby; For that not only their *Shipping* and *Seamen*, together with their chief *Sea-Towns*, and best *Sea-Provinces*, all intire would be his Majesties, but also, that all the most wealthy and substantial *Merchants*, and industrious and ingenious *Tradesmen* and *Artificers* even of the *Provinces* and *Parts* that shall fall to the share of the *most Christian King*, would in all appearance *Transplant* themselves, either into *England* or *Ireland*, as lying more convenient for *Trade* than their own *Country*; or at least into those parts of the *Netherlands* which should be reduced under the *Power* of the *King of Great Britain*, to whose *Demination* as approaching nearest the sweetness and freedom of that they now were under, they would certainly more willingly submit their Persons and Fortunes, than to that one more Absolute of the *French Monarch*, for which they had entertained a thousand Prejudices.

In fine, she most earnestly and most affectionately besought him to take those matters into his most serious consideration, and to return her a speedy, and, if it might any ways be, a favourable Answer, that she might have the happiness to return back the Messenger of good News, and such News as might prove a Foundation of a lasting Felicity to both the Royal and Illustrious Families, from which both his Majesty and her self were Descended

Then so conjuring both the *Royal Brothers* once more to be as firmly perswaded of her, and their great *Brother of France's Sincerity*, and inviolable inclinations for their Interest, as she presumed they were of hers, she concluded her harangue, and spoke

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the rest with an Eloquence of a more transcendent kind, and which though dumb, infinitely surpassed the force of her Reasons, or of her more charming words.

This discourse and the Person together, made most sensible impressions upon the two Brothers, that accompanied with so much of transport that for some time it detained them in a kind of Extacy, and bereft them of the power of making any reply. But after some pause the King by degrees recollecting his Spirits, and most affectionately embracing the lovely Embassador, broke Silence, and excusing himself, if the first transports of his affection to her at an unexpected interview after the Separation of so many Years, the wonderful pithicalness of her Discourse, and the weightiness of the matter proposed in it, had detained him in some Suspence.

He told her by way of Reply, to the things she had represented to him, that it was impossible for him to doubt of the ardency and reality of the affection of a Sister, so amiable, and who had always express'd so much tenderness for his Interest: That he as little question'd, but that she had penetrated as far into the interiours of his Brother of France, as it was possible any one could into the heart of a King; and that therefore upon her representation of him chiefly, which he assured her would induce him to give the more credit to the favourable conjectures he had made of his Temper, during the little time he had the honour to converse with him whilst in Exile, and to the general Character he had, since his personal Administration, of publick affiirs, obtain'd in the World, of being a Prince of great honour and generosity, and thereupon passing by some former unhandsome and unkind treatments in his Court, as pure effects and influences of the over-ruling ascendent of the then Regnant *Mazarine*, and not of that Prince's own inclination: He should put much confidence in the sincerity of the most Christian King, and accordingly desired her to return his said Majesty his Royal and most hearty thanks for those obliging Expressions of amity and affection he had signified to him by her; and to assure him in his name, he should ever have his Friendship in high Esteem, and would go as great lengths as in prudence and interest he could to serve him, and to comply with his desires. But that the matters proposed being of the highest Consequence, he must beg his excuse if he required more time to give him a positive, and satisfactory answer thereto, than the short time limited for her stay in *England* would permit. However that he would with all convenient Expedition give him a better account; in the mean while he should request his most Christian Brother, by her, to do him the Justice to believe he was as sincerely affectioned to his person, and interest, as he could be to his; and should ever persist to be, as far as a King of *England* could be, his constant and most obsequious Friend.

The like Complement as far as was agreeable to his different Circumstances was returned by the Duke of York. After which the Princess renewing the Charge upon them both in the busines of Religion, the King freely told her Highness, that as to that Point, though he had entertained very kind and favourable thoughts of the Roman Religion, and its Professours for several Reasons he instanced; and did believe that if it were re-established in his Dominions, the *Monarchy* would be safer and easier than it could be under the present State of Protestantancy: Yet he was not so well satisfied in it as to make it his own Religion. And that on the other side, he foresaw such unsurmountable Difficulties in attempting such a Re-establishment, that he did not think any Policy, nor nor the whole Power of *France* could he command it all intire, without any Diversion, other interested and Jealous Neighbours, (too extraordinary a juncture to be probably expected) could be able to carry him through them.

To which the Princess who saw well enough, as well by his looks and actions as by his Expressions, that she had made more sensible Impressions on his Spirits, than he was willing to acknowledg, thinking she had done enough for her part, and sufficiently broke the Ice for those that should be designed to push the point further at more leisure, Modestly replied, that since that was his Majesties Sense in which he was fixed, she would wave all further importunities on that Subject, and leave it wholly

wholly depending between himself and God, whom she would continually pray to inspire his Majesty with light enough to know, and courage enough to embrace the Truth, in his appointed time. But however she should be glad to know his Majesties Sentiments as to the design against Holland; adding that she was confident, he could not but think that at least for his interest, and feasible enough too.

Yes Madam, answered the King, I am convinced that if Crown'd with Success, it would be enough for the interest of this Monarchy and of my people too: But yet as practicable as it seems to you, it is likewise not without its difficulties, and those very great ones too: For the ill success of my last War with that Nation; the dissatisfaction of my people thereupon; the Triple League in which I am newly Engaged with Holland; the inclination my Subjects have for the Dutch as a Protestant people; and the implacable aversion they have to the French, and their Jealousies of their power, and of their Religion; are mighty obstacles in the way. However if my Brother of France can propose me any practicable Expedients to remove them, I will, as I have said, do what I can to comply with him in that enterprise.

In this Discourse the Duke of York interposed little, but only exprest himself a little more inclinable for the Romish Religion, and seemed to insinuate, that if the power was in his hands he would not fear, by good policy, and some well managed, and well-timed assistances from his most Christian Majesty, and especially in Money, to encounter, and with the blessing of God, assuredly surmount all thosedangers and difficulties which seemed so insuperable to the King his Brother.

And so the Princess declaring her self well satisfied, with what had been said upon the Subject of her Errand, they passed from business of State, to more familiar Discourse, and to Carelessing, and entertaining one another with all the obliging and endearing Gayety and Freedom, the dignity of their persons, or the proximity of their mutual Relation would admit of: Which being obliged much sooner than they were willing to break off by the more swift than welcome approach of the time limited for her departure; her Highness with an unconceiveable regre, and ill presaging Tears, took her leave, though little she or they imagined it her last farewell of her Royal Brothers.

Thus was the first Monsieur Le Tellers Expedients with hopeful succels enough, put in Execution, and neither was the next neglected, which was, to send over with her Highness such a choice Female as might be capable to charm a Prince, whose heart was so suscepible of an amorous Flame, as that of the King of England, and serve our great and Politick Monarch for a Heifer to Plough withall afterwards, and further cultivate the Seeds of Correspondence so auspiciously Sown by Madam of Orleans; for she that has been better known since, by the Title of Dutchesse of Portsmouth, and who then served in Quality of a Maid of Honour to the Princess, was not carelessly or forniciously let go, but industriously and expressly called out from among the rest to attend her in that Voyage.

XXVII.

*Theſaurus Epitaphiorum veterum ac recentium Opera R. P. Philippi l' Abbe ſoc. Jes. The Treasury of Epitaphs, both Ancient and Modern, by Father Philip l' Abbe, of the Society of Jesus. Printed at Paris, for Simon Bernard, in 18.*

There being an infinite number of *Epitaphs*, and all the *World* having medled little or much in *Composing* them, it is no wonder, if we find many more bad ones than good ones among so great a number. And therefore they who have taken the pains to make a promiscuous *Collection* of them without any choice, or any regard had to their worth, have given themselves but a very unprofitable trouble to gather them, and the Readers another, to peruse such Voluminous *Gallimaufries*, where a Man must be forced to pass through a hundred Impertinences before he comes to any thing worth his *Remark* or *Reflection*. All the goodness of such sort of *Collections* consists in the judicious choice of the matter; And that is it, which justly renders this Book Recommendable to a curious Reader, and a true lover of good Sense. For Father l' *Abbe*, has drawn into this *Treatise*, the very Quinteſſence of all *Authors* that have Treated of this *Subject* before, and has digested the whole into a very methodical and useful Order.

He first entertains us with the most *Remarkable Epitaphs* which have been composed by the antient *Latin Poets*; and in the second place he sets before us the more serious ones that were made by several Christian Authours till the 15th Age; and then he gives us those composed in the Form of *Acrosticks*, which by the numeral Letters, of which they are composed, express the time of the Death of the Deceased Parties for whom they were made. Those which are in the Form of *Dialogues*, have their place by themselves, as well as those that are in *Rime*, and *Leonine Verses*. He likewise makes several other separate Classes of *Epitaphs* that contain but two or three verses apiece, some of which are *Enigmatical* and *Pleasant*; ſome composed upon *Towns*, and ſome upon *Brute Animals*, and ſome again are in *Proſe*. And laſtly, He presents us with thoſe that have been made upon *Kings* and

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Queens. He has also inserted in this work some of his own make; as the *Epitaphs* of the Fathers *Sirmonds*, *Petau*, *Cauſſin*, all three Members of his own Society.

### XXVIII.

*The Art of Devises, by Father le Moine of the Company of Jesus, is  
4°. at Paris, Printed for Sebastian Cramoisy.*

**D**evises are the Invention of the later Ages, and were not known either by the Greeks or Romans. The French were the first that made any, but the *Italians* were the first that gave Rules for the making them, so that we may say, the Art of Devises was but chalked out in *France*, and received its perfection in *Italy*. But yet after all the great Pains the *Italians* have taken to perfect this Art, the Rules of it are as yet but very uncertain, because the Authours that have Written upon this Subject, differ so much about them, that no body knows which of them to credit most.

Father *le Moine* has collected in this Book all that is most worthy our notice that the *Italians* have written upon this matter, and has added besides several very curious Observations of his own, which leave us almost nothing to desire further towards the Perfection of this Ingenious Art.

The principal Rules which he lays down are these.

1. That the Body or Figure of the Devise, be not Ridiculous, nor too Mournful, nor too Obscure or Enigmatical. And against this Rule, he Remarks that a certain Devise of the Count *de Villa Mediana* offends, who being Banished the Court of *Spain*, for a fault for which he was not dispos'd to Repent of, appeared at a Tournament Armed in black Armour, mounted upon a black Steed, carrying for his Devise on a Shield, the Figure of the Devil all in Fire, with this Spanish Motto, *Mas perdido, y menos arrepentido*, by which he signified he was more tormented than the Devil, and yet less Repentant than he.

2. That the Motto of the Devise, do equally agree to the Figure, and the person figured thereby, and of this Rule he pretends to give us an admirably well fitted example in the excellent Devise that Mr. *de Perigny*, made for the King, in which there

is figured a Sun, with these words, *Nec cesso, Nec erro; In either ease my course, nor err in it.* To shew that as the Sun keeps on his course perpetually, without losing his way; so their incomparable Monarch, as he stiles him, tho he labours unceasantly, yet never is deceived in his Measures, tho we believe by this time that Mr. Tourville, and his companions, are sufficiently convinced that Mr. de Perigny was as much mistaken in that point, as their Master lately was in committing so great a Blunder in Politicks as he did when he sent them upon so desperate and ill concerted an Errand at Sea, where his incomparable Representative, the Royal Sun, lost both its way and its self too.

3. But to proceed, his third Rule is, That there be no *Rebus*, or impertinent playing on words, in the Devise. And upon this account he censures another Devise of the same Count de Villa Mediana, who to signify that his Loves were Royal, appeared at a Tournament with a Devise in which were these words, *Mis amores son*, and at the end of that Motto he hung some Reales of Silver, Reales signifying in Spanish, both Royal, and certain Silver Coins so called; so that in terms of *Rebus*, those words made this Sentence, *My Loves are Royal.*

4. That the Motto of the Devise be Noble, for which reason, he approves not that in which a large Thistle is Painted with these words, *No body comes to Rub himself here*, to signify, that no body dares attack the Persons that bore that Devise, in which, if I mistake not, he Reflects upon that Devise of the Crown of Scotland, which is a Thistle with these Latin words, *Nemo me impune lacessit*, *No body provokes me without Punishment*, applied also to the Lion.

He gives us also several other Rules, which we have not room here to insert, and then proceeds to shew us, in what Devises differ from *Emblems* and *Inscriptions*; and in Treating of *Inscriptions*, he occasionally reports a very strange imagination of some persons who had marked with six Notes of Musick, six Pieces of Canon, which they had caused to be Cast proportionably to six Organ Pipes of so many different Notes, for what a frightful Consort of Musick could those People, says he, pretend should result from thence?

Lastly, To illustrate his Precepts with Examples, he adds at the end of his Book, a Collection of Devises, in which there are several very ingenious ones of the Invention of Mr. de Montmor.

## XXIX.

*Natural and Political Observations upon the Bills of Mortality in London, by John Graunt, in 4<sup>r</sup>.*

IT is a particular custom of the English, to make *Bills of Mortality*, that is to say, Lists which contain the number of Persons *Christned and Buried*, and that specify the *Diseases they Die of*. The contagious Diseases which at several times have raged with great Violence in *England*, gave the first occasion to those *Bills*; for the curiosity People had to see how the *Plague* increased or diminished, first caused *Registers* to be kept of all that Died of that Distemper, which after the *Contagion* was ceased, was continued, that whenever a new one should arise, it might be discerned and provided against in its first beginnings, and to make the Extracts of them the more acceptable to the Curious, it was thought fit not only to specify each particular Disease, and Mortal Accident, but also to add the number of *Christnings*. Several methods were used in making these *Bills*, but that which is found to be most Expeditious and Commodious, and which is at this day used, is, by obliging those that have the care of Burying any Person, to Advertise certain Women, called *Searchers*, Sworn to that Office, to come and Visit the Corps, and examin the cause of its Death, who make report thereof to the respective Clerks of each Parish, who keep an exact Register of them in a great Church Book for that purpose, and send in their Reports extracted thence to the Hall of their Company, to take care to sum them up in one general List, or Weekly Bill, which is published every *Thursday*.

The Authour of this Book, after having examined a good number of these *Bills*, makes several very curious Reflections upon them, of which the principal are these.

First, He compares the *Diseases* one among another, and Remarks, that of 229000 persons that Died at *London* in 20 years, the *Convulsion*, the *Worms*, the *Teeth*, and other like *Diseases*, carried away about 71124, that there Died 12210 of the *Small Pox* and *Measles*, but not above one in Forty of the *Fever*: That *Chronical Diseases*, such as the *Dropfy*, *Pleurify*, *Ptyfck* or *Consumption* of the *Lungs*, &c. Killed about 70 in 239; but that *external Ails*,

as Wounds, Cancers, &c. did prove nothing near so mortal, there hardly dying one of 60 of those Ails. As for the *Plague*, that, he saith, does terrible Execution there from time to time, for he remarks, that in 1603, and 1625, it swept away almost a fifth part of the Inhabitants of *London*. The Author adds, that very few Murthers are committed in that City, and for 200 persons that die of Diseases, hardly one happens to be killed: That hardly any body dies there of Hunger, and not one in 400 Parishes by want; that of 100 Teeming-Women, there dies not above one in Child-Bed, and not above one in 200 that dies in Labour. After which, he Examines which are the Diseases that are most observed to increase or diminish, and observes, that the *Rickets* which is a new Disease peculiar to the *English*, so increases, that whereas there died but 14 persons of it in the year 1634, there died 500 of it in 1660; and on the Contrary, that the *Stone* seems to Diminish; but that the *Gout* seems to remain much on the same Foot as formerly, there dying not above one in 1000 of that Disease, though multitudes are tormented with it.

Secondly, He compares the different Ages of Life, one with another; and observes, that there are 20 times as many Children that come to their Mature Birth, as there are that are born Dead, or that die in the Birth: That of 100 Infants that are born at the same time, at six years end, there remains not above 60, and at the end of 16 years, there remains but forty at the end of 26 years, but 25 at the end of 36 years, but 16, at the end of 46 years, but 10, at the end of 56 years, but 6, at the end of 66 years, but 3, at the end of 76 years that those 3 are reduced to but one, and Lastly, at the end of 80 years, there remains not one of the whole Number.

Thirdly, He compares the Men with the Women, and considers in what Number and Proportion they enter into, and depart the World, and affirms, that in *London*, there are generally Born 14 Boys to 13 Girls, and in the Country, about 15 Boys to 14 Girls; but that to ballance that Inequality, there die more Men than Women, because Men usually live with more Intemperance, and are swept away in great Numbers, by the Wars, and by Fatigues, long Voyages, &c. That however, Women are more subject to Diseases, the Physicians having observed, that for one sick Man, there are usually two Women sick; he adds, that because the number of Men notwithstanding all accidents is generally greater than that of Women, or at least equal to it, that from thence occasion was taken to make *Eunuchs* in those Countries where a plurality of Women is permitted.

Fourthly,

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Fourthly, He compares the Inhabitants of that City, with those of the Country, and observes, that though fewer die at *London* of Violent Exercises than in the Country, because the Smoke and Vapours of the Town, do in some measure fence them from the ill Impressions of the Air, yet that in gross, there die more people at *London* proportionably than in the Country, for that out of 32 persons, there dies at least one, whereas in the Country, there dies not above one in 50.

Fifthly, He compares the number of those that are born, with those that die. And here indeed he confesses, that it is very difficult to make any exact supputation, because one cannot know the number of those that are born but by the registers of the christnings kept in every Parish, which contain none but such as are Baptized by the Minister, or Curate of each Parish, all that are either not Baptized at all or Baptized by any other, being omitted, which are in great number, and were formerly more numerous than now; the Author having remarked, that from the year 1650, to 1660, not half the Children that were born were Baptized, because great numbers of people were possessed with the erroneous persuasion, that Baptism was not absolutely necessary to the Salvation of Children. However, he tells us, that as near as he can conjecture, there usually die 12 persons at *London* for 11 that are born, but that in the Country, there are ordinarily about 63 persons born, for about 52 that die; that the number of Christnings always decreases proportionably as that of Burials rises, and that 'tis a Maxim, that the most healthy years are the most fruitfull, and on the contrary, that when there die a great many people, there are but very few born.

Sixthly, He supputes in diverse manners, what number of people there may be in *London*, and in all *England*: And saith that about the time of his Writing, there happened in *London*, about 15000 Burials per annum, 5000 of which, were of Children that either died before they were born, or soon after, or of Teeth, and that there were about 12000 Christnings, and that according to that Calculation, there should be at *London* about 384000 persons as well Men and Women, which might compose about 48000 Families in all: And that there might be in all *England* besides, about 14 times the number of People there were in *London*: For that there were in *England* and *Wales* about 25 Millions of Acres of Land, at 16 Foot to the Pearch, and near upon 10000 Parishes which one with another might contain about 600 Persons each, from whence it followed, that there were in *England*, about 6 Millions of People, He adds, that

that though there die more People at *London* every year, than there are born there, yet that City is observed to increase yearly, and not to Diminish, because there come up to it every year about 6000 new Inhabitants out of the Country. And by his Calculation he pretends to have found, that the people of *London* in 20 years time, have increased from 7, to 12, and in 40 years, from 23, to 52.

Seventhly, He proceeds to make several other curious Remarks: As for Example, that of 7 sick persons, there usually dies but one, and that from every Marriage one with another, proceed about 4 Children; and that in each Family in *London*, one with another, there are about 8 Persons, &c.

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XXX.

*The Countess of Ariste to Celimene. Printed at Paris by Nicholas Pepingue.*

This Book is very singular for one thing, which is, for that without losing any time in Treating of those Maxims that are generally known to all the World, and are so often agitated in all Authors that have written of Morality, it falls directly upon those particularities which relate to the Conduct of a young Lady, and regulates all the Counsels it delivers, by all the Circumstances that commonly attend the Life of one of that Sex, and by the ordinary actions of well-bred Persons of the best Extraction: The Rules there laid down, are grounded upon the Principles of Honesty and Civility, and are couched in a most agreeable Stile. And if some libertine Spirits complain that all those goodly instructions tend only to spoil the beloved diversion they call Gallantry, yet can they not but acknowledge that they retrench no Liberties in Conversation, but such as modesty cannot permit. The Author of the Book is yet unknown; but it is easy to Judge by this Work, that it came from a Person that had acquired a great knowledge in good Books, and that was perfectly well versed in a Courtly Life, and consequently from an Author which it is pity but all Ladies should peruse.

XXXI.

*An Historical Account of the Choicest*

XXXI.

*Serpens iste antiquus Seductor ad mentem Doctorum Judæorum & Christianorum Exhibitus: That is to say, a Treatise concerning the Serpent that tempted Eve, relating the sense of the most Learned Jews and Christians, about that Story, by L: Tileman Andrew Rivinus, Printed at Lipsiech, for Christopher Fleischer, in 4<sup>o</sup>.*

This Author has perhaps omitted nothing that ever any Jews or Christians have said concerning the Story of this Temptation, and yet there is nothing in his Book that is able to content a Philosopher. But that is not to be wondered at, for by the manner in which Moses recites this fatal Event, it appears plainly enough, that it was not his Intention we should know exactly how the matter passed, and that alone may be a sufficient argument to us, that Moses's Pen was under the particular Direction of the Holy Spirit, for doubtless had Moses been Master of his own Expressions, and Thoughts, he would never have wrapped up in so astonishing a manner the recital of such an action as that, he would have mentioned it in a stile more human, and more proper for the Instruction of Posterity. But an over-ruling Power, and an infinite Wisdom guided him so, that he writ not according to his own views or purposes, but according to the hidden designs of Providence. And in earnest, can we evet wonder enough to see that a Person of so great endowments and accomplishments as he, should introduce a *Serpent* into Conversation with a Woman, without first preparing the Reader for so strange a Rencounter, and without premising something to take off the surprisal he must needs be in, to see that a Woman formed by the immediate hands of God, should not appear Startled to hear Language and Reasoning flow from the mouth of a *Serpent*? And therefore no wonder, if some *Rabbins* have therefore been induced to think, that Sacred History gives us there but an Allegorical Relation, though the mischief on't is, that the Literal Explication which they give to that Allegory is commonly some meer childish Fancy. We need no better Proof of that, than what we may find in the first Passages of Mr. Rivinus's Treatises, where after he has Cited him of all the *Rabbi's* that had the most Sense, I mean maimonides, and

and who most seposed the Opinion, that this Recital of *Moses* is Mysterious ; he reports the Explication that was given of those Mysteries by them who Commented on that *Rabbi*, which is the strangest Gallimaufrey of Stuff that ever was seen, and very near akin to one of the Lessons of that *Carmelite* bare-Footed Monk of *Salamanca*, when he would be explaining to his Scholars, the Terms of the *Concupiscent appetite*, and the *Irascible appetite*, the *Agent Intellect*, and the *Intellect Patient*, the *Theoretick*, the *Practicick*, and the *Fancy*. The opinion of *Philo* was alittle less perplexed, who understood by the *Serpent* that tempted *Eve*, only the Charms of fleshly pleasure which subtilly insinuate themselves into the heart. But how ingenious soever an Allegory may be, the best way in this particular, is to seek none at all. And here the Author expresses a vehement Indignation against him who adopting the Sentiments of *Cornelius Agrippa*, about Original Sin, composed thereupon a very scandalous Book some years ago, that was refuted by Mr. *Ryssenius*. This is the Substance of the Introduction to this Dissertation, we come now to the Work it self.

It contains in the whole, but three large Chapters, *viz.*  
 1. The first of the Tempter, 2. The second of the Persons Tempted, and 3. The third of the Temptation it self. Upon the first Point, the Author reports a great number of different Opinions of which the most horrid is that of the *Hereticks* called *Ophites*, of whom St. *Epiphanius* and St. *Augustin* make mention. Those miserably deluded Souls affirmed that the *Serpent* that tempted *Eve*, was our Lord Jesus Christ, and therefore for that Reason, they always nourished a *Serpent*, which when their Priests gave the Word, glided up upon their *Altars*, and licked their Oblations, and then returned to his Hole again, and as for them, they thought at that time when the *Serpent* so approached their Oblations, that Jesus Christ was come himself to Sanctifie their *Symbols*, and thereupon as soon as he was gone, they Celebrated their Communion. In comparison of this extravagant Opinion, the absurdity of some *Rabbi's* that thought the *Serpent* of which *Moses* speaks, to have been no more than a meer *Animal*, is very tolerable, though at the bottom, it is a strange kind of Delusion, to believe that a brute *Animal* should be capable of all that *Moses* Reports of the *Serpent* that seduced *Eve*. However, it must needs be confessed, that *Moses* does not interpose so much as a single word to make us clearly understand, that he had a mind we should believe, there was a Devil hidden under that Form, and that may in some measure excuse *Aben-*

*Efra*; *Salomon Jarchi*, and *Josephus*, who attribute the whole Temptation to a natural *Serpent* only. They supposing besides, that at that time the *Serpent* spoke, and walked as Men do, and was endued with Reason, till he was deprived of those advantages in punishment of his Malice. But as it is not very easy for a *Rabbi* to keep himself from sallying out into Extravagances, we do not much wonder to hear *Solomon Jarchi* tell us, that this prying subtil Beast of a *Serpent*, having by chance espied *Adam* and *Eve* stark Naked, and embracing one another with the tendrest caresses that could pass between Man and Wife, fell so desperately in love with *Eve*, that he laid this Plot to obtain her in Marriage, as hoping that *Adam* would be the first that would taste of the forbidden Fruit, and so die upon the Spot, and deter *Eve* by his dreadful Fate from Eating any her self. After which, the Author having exposed the Absurdity of several false Opinions about this Matter, and rejected them, fixes upon that which he esteems to be the most solid one, which is, that a Devil made use of the body of a true *Serpent* to carry on this Intrigue, and endeavours to prove it by several Reasons, and by the Authority of several of the Fathers, and of some of the *Rabbi's* themselves, that assert, that in a literal Sense, the Devil was mounted on a *Serpent*, when he made the proposal to *Eve*, to Eat of the forbidden Fruit.

In the very beginning of the 2d. Chapter, he blames them that seem to have mean thoughts of the great Abilities of *Adam* and *Eve*. And indeed the greatest number of Suffrages among all those that receive the Authority of the Scripture, is on our Authors side, it being generally believed, that Man in the State of Innocence, was endued with almost a boundless Knowledge. Which made a good honest *Carthusian Monk* named *Henry de Hassia*, when he had a mind one day to mount *Aristotle* to the highest pitch, as he thought, of praise, use this Expression, that *he was as knowing as the first Man*, as esteeming nothing greater could be said of him. And some *Rabbies* have very seriously asserted, that the knowledge of the first Man surpassed that of the Angels: Whereas *Socinus* on the contrary, and the *Pelagians* were of Opinion, that *Adam* and *Eve* were both very simple and Ignorant. And certain enough it is, that the great Knowledge and Abilities attributed to them, do no where appear in *Moses*'s History, and that there is hardly any Reader but upon the bare Narration of their Fall, but would declare them duly attainted and convicted of a most prodigious simplicity. For we do not find, that *Eve* made the least objection to the *Serpent*, though

though he advanced a paradox that was very strange, and that directly contradicted the express Declaration of God himself; on the contrary, we see she yields without any more ado, after two or three faint words of Answer, and as for her Husband, we find him still much more supple and docile in the point than she, taking the Fruit without scruple out of his Wifes hands, and Eating of it immediately without any more words: For how corrupt soever Mankind be in this present Age, yet we are not so void of Sense, but to know, that hardly any persons of honour or wit will suffer themselves now adays to be so easily wheedled or deluded, and therefore it is Evident that the Sacred Historian has cut off too short the Thred of his Narration, God not being willing we should know any more of it. But how short and Laconical soever the Historian has been, that has not at all prejudiced the Reputation of our first Parents, as to the point of their perfect Knowledge and Abilities, for the Elogies their Descendants have given them in that respect, would swell a great Volume. In that Chapter, you may likewise find several Greek and Hebrew Citations upon that Subject, as also some Conjectures about the Reasons that induced the Tempter to address himself to *Eve* rather than *Adam*. Most people, saith our Authour, thinking, twas because he believ'd she would make less resistance than her Husband; but Mr. *Rivinus* is not of that Opinion, as believing that in the State of Innocence, there was yet no inequality of Knowledge or Vertue between the two Sexes, and therefore by this principle he pretends to refute those that blame the first Woman, because she did not consult *Adam* first about the proposition made her by the Serpent, before she consented: He likewise justifies her from two Lies which are imputed to her, viz. 1. The one in Extenuating Gods threatening; v. 2. The other in amplifying his Commandment, because instead of repeating the first, simply and absolutely as God had pronounced it, in these words, *You shall die*, she reports the same threatening in direct Terms, as endeavouring to take off the Edge of it, thus, *Lest ye die*, and on the other side, instead of contenting her self to say; that God had forbidden them to Eat of the Tree of Knowledge of Good and Evil, she stretched it beyond its meaning, by saying he had forbidden them so much as to touch it: Neither are they only the *Rabbins* that have amused themselves with these little Observations, but such as the *Ambroses*, the *Ruperts*, and several Eminent Men among the Modern Divines, have made a great stir about them: But our Author does not justify the Woman at the Expence of her Husband,

hand, as some do, when they tell us that *Adam* when he was informing his Wife of the Command he had received from God, the more effectually to caution her to avoid the ill Consequence attending the breach of it, made her believe it was not so much as lawfull for them to touch it: I say, our Authour does not attribute any such precaution to *Adam*, but saith, that without at all departing from the true sense of the Commandment, she might give it that extent she did; but some *Rabbins* have imagined, that this precaution of *Adam* proved of very pernicious Consequence, because the Devil knowing, that *Eve* was perswaded, the bare touching of the Tree would kill her, was thereby incited to believe that to cure her of that Imagination, he needed only to let her see by experience that she might touch it without any harm, and that accordingly taking his advantage as she was passing by the Tree, he pushed her so against it, that he made her touch it, after which, representing to her that she would get no more harm by tasting than by touching, he easily perswaded her to it. The rest of that Chapter is spent in relating what the *Fathers* have said concerning the particular share which *Adam* had in this Crime.

The last Chapter is not the least curious of the three, treating of the Temptation it self, and of the manner of it. *Abarbe-nel* believes not that the *Serpent* tempted by his words, but only by his actions, that is, he mounted the Tree of Good and Evil, and Eat of the Fruit of it, and then walked about as briskly and vigorously as before, which was a convincing Proof to the Woman, that all that had been told her of the mortal Quality of that Tree, was not true; and that Learned *Rabbi* backs his opinion with several Reasons, but all that suffices not to dissuade Mr. *Rivinus* from maintaining, that there was a real Conversation between the *Serpent* and *Eve*. Others again think with *Cajetan*, that the whole matter was transacted only by internal suggestions, which opinion Mr. *Frischmath* attributes to St. *Augustin*, and cites for it, his 34th. Chapter of his first Book on *Genesis*, but our Authour could not find any such passage there, but another in his 27th. Chapter of his second Book *de Genesi ad Literam*, where St. *Austin* on the contrary, assures us, that the Devil tempted *Eve* by the words of a *Serpent*, and *Adam* by the words of *Eve*. And here the Author maintains, that during the state of Innocence, Man was not subject to be wrought on by the internal Impressions of any malignant Spirit, and he makes several Observations upon the words of the *Serpent*, or rather reports to us the Observations of the *Rabbins* thereon,

and

and refutes the ridiculous imagination some of them have had, that the knowldg of *Good* and *Evil* which was Communicated to the first *Man*, by Eating of the *Forbidden Fruit*, and which was wanting to him in the *State of Innocence*, was, that he learned the strange and mysterious Power of *Love*, and perceived that his *Spouse* might prove a most Admirable and Delicious help towards making him a Father; 'twas in this sense, say those *Rabbies*, that their Eyes were opened as soon as they had Eaten of the Tree of the Knowldg of *Good* and *Evil*; for then they discovered a secret which they knew not before, that they were made one for the other; and accordingly the *Serpent*, say they, had beforehand prepared *Eve* for that Event, by telling her, *Eritis Sicut Dii*, you shall be like Gods, that is, *like him*, and according to his Example you shall make other *Creatures*, and other *Worlds*. Mr. *Rivinus* refutes very Convincingly, and in few words, these ridiculous Imaginations, after which, he relates several other long passages of some *Rabbies*, giving another signification to the *Good* and *Evil* the Devil promised *Eve*, she should learn by the *Forbidden Fruit*, too tedious here to insert.

I shall take notice of two or three other *Remarks* he makes, and then conclude this *Extract*.

The first is, That according to the *Observation* of *Nicholas de Lyra*, several have believed, that the *Serpent* assumed a most Beautiful Body to carry on his *Temptation* in; from whence it comes to pass, that in some old *Bibles*, he is to be seen Pictured with a very young and charming Face.

The second is, That our Author cites Dr. *Gataker*, a Learned English Divine, who believed with several others, that the *Serpent* had a much longer *Conversation* with *Eve* than *Moses* speaks of, which may be very probable; but I am at a loss what to think of all those *Discourses* which *Alcimus Avitus* Bishop of *Vienna*, makes the two Speakers hold one with another; for methinks his *Expressions* suit not over well with the Gravity of a Prelate, when he puts into the *Serpents Mouth*, the *Amorous Complements* and *Cajoleries* of a young Gallant, and makes him obtain of her, so very flattering and complaisant an *Answer*.

For saith the *Serpent*,

O felix mundique Decus, pulcherrima virgo,  
Ornat quam roseo præfulgens forma pudore,  
Tu prima & certa voluptas,  
Solamenque viri, sine qua non viveret ipse, &c.

That

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That is, O ! Incomparable Beauty, the Ornament of the Universe, the Consolation, Pleasure and happiness of your Spouse, and the very Soul of his Life, without which he could not Live, &c. To which she Answers.

*Suavibus, O Pollens coluber dulcissime, Dictis:*

Sweet Mr. Serpent, who art Armed with such Powerful and agreeable Charms of Eloquence, &c. And a little lower, she treats him with the Title of most Learned.

*Quod vero Mortem appeleret, Doctissime Serpens,  
Pande lubens, Rudibus nobis incognita res est.*

And now, if our own Translation of the two former Complements seems not grave enough to represent the Original of a Bishop, let us see what you will think of this Version which I have rendered after the French of a Jesuit, who speaking of Eves weakness in this Temptation, and citing for the better illustration of his Remark, these last two Verses of this Bishop, begins with this introduction, *Eve, saith he, let her self easily be won to cajol the Serpent, as well as to suffer her self to be cajolled by him*; for she calls him Mr. Doctor, and then he proceeds to render the Latin Verses in French, as near as my English will reach it, to this sense, for saith she, *Mr. Serpent, you who are so Learned, and have passed Master and Doctor in so many Sciences, pray tell us what is Death, and instruct us in that point.*

It is in the 832 page of the Curious Doctrine of Father Garasse, that this Burlesque Translation, not of Marius Victor, as he falsely stiles him, but of Alcimus Avitus, is to be seen. And he does less wrong to that Bishop, in robbing him of 5 of 6 Verses, to give them to another, than when in his 831 page, he attributis to him this saying, that the Devil changed himself first into the form of a Beautiful young Man to tempt our first Mother, but that he could do no good by that stratagem, which he pretends to prove from these other two Verses.

*Rursum etiam apprens formoso corpore virgo,  
Allicit ardentes obscena ad gaudia visus.*

Which he explains as if the sense were thus:  
*And then again appearing in the shape of a Beautiful Young Man, be Tempts, &c.*

For there in the compass of a few words, there are two Falsities that shew either an extream Ignorance, or a very heedless precipitation.

For 1st, Those two verses have no manner of Relation to what the Devil did in the *Earthly Paradise*; they were only intended to serve towards the Description of the Character that *Alcimus* there gives us of *Evil Angels* in general.

And then in the 2d place, who told Father *Garasse*, that by these words, *Formoso corpore virgo*, we must needs understand a Beautiful young *Man*, and not rather a Beautiful young *Virgin*? Will he needs have it so, because he thought a Devil in the shape of a Handsome Young *Man* was more capable to Tempt *Eve*, than under that of a Beautiful Young *Virgin*; that might be indeed; but he ought rather to have thought that he mis-applied the words of his St. *Alcimus*, than to imagin, that ever the word *Virgo* could be interpreted a young *Man*. I know not whether the Poet *Sarrasin* ever had Read the Poem of *Alcimus Avitus*, when he Composed his famous Sonnet, but if he had, without doubt, he would have fancied in that case that he had been writing a serious History, rather than a pleasant Tale.

### XXXII.

*The Ten Books of Diogenes Laertius, of the Lives and Opinions of the most Illustrious Philosophers, with the intire Notes of Isaac and Mr. Casaubon, and Th. Aldobrandine, with Ambroses's Latin Version Corrected and Compleated by Mark Meibomius, to which are added Ægid Menagius's Observations upon Diogenes, and a Supplement of the Lives of some Women Philosophers, &c. at Amsterdam, Printed for Henry Westein, in two Volumes in Quarto, 1692.*

The Title alone is sufficient to make us conceive a good Opinion of the Work: And it is very certain, that this Edition of *Diogenes Laertius*, is so excellent a one, that it were much to be wished, we had all the Ancient Authors as advantagiously set out as this.

There has been no pains or care spared, to have it both in a neat and clear Letter, and well Corrected from all Faults of the Press, which are reduced to as small a number as can be;

for

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for the Errors of the *Translater*, they are much rectified by Mr. *Meibomius*, who is one of the ablest *Grecians* of this Age. For he has not only Corrected the Faults of good old *Ambrose General of Camalduli*, but has added besides, very Learned Notes of his own, and especially upon the 10th. Book that Treats of the Life and Doctrine of *Epicurus*; he being almost the only Man among all the Philosophers, whose opinions *Laertius* seems to have taken most care to explain, having for that end, inserted in his History, some entire *Epistles of Epicurus*: Which has rendered that part of his History very difficult to understand, because it requires not only a *Critick*, but a *Philosopher* too, to illustrate it. For if a Man understands the *Systeme* of *Epicurus*, without understanding Greek, he will find himself at a loss in reading that 10th. Book, and on the other side, if he understand Greek without well understanding the Philosophy of *Epicurus*, he will find himself at an equal Non-plus in the same Book. Mr. *Gassendi* who was both *Critick* and *Philosopher* too, employed both those Talents to remove those obscurities that were so troublesome to the curious in those matters: And having taken a fancy to revive the Philosophy of *Atomes*, and of a *Vacuum* or *empty space*, which *Epicurus* had rendred so Famous, he laboured with extream application and diligence in translating and Commenting on this 10th. Book of our Historian. Mr. *Meibomius*, though he finds he has not hit so well in several places, yet praises and approves what he has done in others; so that by joyning together the Works of these two Learned Men, and supplying by the clearer light handed to us by this latter, what escaped the sight of the former, we may find competent Satisfaction. But I should not omit to tell you, that Mr. *Meibomius* very freely declares, with a *Salvo* however to the Honour that Mr. *Gassendi* has elsewhere merited, that he was but very moderately provided with that sort of Learning that is necessary for those that would Translate *Greek Authors*.

It is very difficult in a Journal to shew you with any advantage, the nature and excellence of Mr. *Meibomius's Corrections*, for without Copying out at large, a whole long passage at a time, and without contenting our selves with telling you only, that sometimes the transposition of a word, the changing of one Syllable, or the addition or retrenching of another, gives him opportunity to clear the most puzzling difficulties, we should say nothing but what would be too general, though we should specify the particular Syllables so transposed, changed, added, or retrenched. Therefore those that are curious in matters of this nature,

nature, must to obtain any tolerable Satisfaction, necessarily make a personal Descent upon the place, to be able to examine what goes before, and what follows in the Authour, and afterwards to compare together, the several Conjectures of the Commentators, and the divers Readings in Manuscripts. I shall therefore only trouble you with this Advertisement, *viz.* That to be able to judge of the Learning and piercing Judgment of Mr. *Meibomius*, you ought principally to consider and examine his 193, and 194 Notes upon the above mentioned 10th. Book. The first of them concerns a Maxim of *Epicurus*, designed for the Refuting of those that maintain'd, there was no difference between one Pleasure and another. But by reason of the Corruption of the Greek Text, no Interpreters had yet been able to penetrate into its true Sense; insomuch that *Gassendi* himself makes no difficulty here, to throw down his Arms, and to confess his Ignorance, as being but ill satisfied with the *Glosses* about that Point, he inserts in his Translation: But Mr. *Meibomius* by the help of three little Alterations in the *Text*, neatly unfolds all that great *Chaos*, by shewing that the Intention of *Epicurus* was to refute the Cyrenaick Philosophers, that held, that pleasures were not different one from another, in order to which, *Epicurus* frames this Argument: If, (says he) by the Reiterated use of each pleasure, the measure of each of them were filled up in a certain Time, upon every part of our being, that is susceptible of pleasure, then would there be no difference between pleasures and pleasures; But it's false, (subjoyns he) that the measure of each pleasure is so filled up, and by Consequence, it is false, that there is no difference between them. This Conjecture of Mr. *Meibomius* seems very well imagined: For that Argument of *Epicurus* is very good against the *Philosophers* he pretended to Confute. And indeed Pleasures are not equal among themselves, whether you compare those of the same kind one with another, or whether you compare one sort of Pleasure with another sort, and that they cannot be so, which way soever you consider them, is evident by this Argument; *viz.* Because to be equal, it must of necessity fall out, that every and each of them would arrive to the height of its Measure, in a certain time, which being contrary to *Experience*, therefore it must needs follow, that there is a difference between one Pleasure and another. That which I speak of *Experience*, is very easy to prove: For let two Men be invited to the same repast, the one very Hungry, and the other with little or no Appetite, it is certain enough, that the pleasure of the first in Eating, will

mount to a much higher degree, than that of the latter : The same may be said of all other sorts of pleasure.

But perhaps if those Cyrenaicks were in being now, to explain their own meaning, they would give a more tolerable sense to their own opinion, than that which Men give, that know it no otherwise but by general Expressions. For it is certain, that it may be with probability enough maintained, that, all things being ballanced on both sides, the pleasure of a very hungry Man in Eating, is not greater than that of another that Eats with his ordinary Appetite ; because to judge aright of the measure or quantity of Pleasure enjoyed by those two Men, It is but just, that we should consider the Condition in which each of them was when they came to the Table, viz. That one of them was in a State of suffering, and the other in a very quiet one ; That the latter enjoyed already some degrees of Pleasure which were wanting to the other, and therefore though one of them in Eating attained greater degrees of Pleasure than the other, yet it follows not from thence, that he had more Pleasure than the other during the whole day, because out of the great Pleasure which the Hungry-Man felt in Eating, we ought to abate the pain that hunger made him suffer before he began to Eat, whereas there is no such abatement to be exacted from the pleasure of the other. It is easy then to find a kind of equality between the pleasure of these two Persons, and in that Sense, the Cyrenaicks might without absurdity maintain, that the great Pleasure or greediness of drinking when one is very thirsty, is not preferable to the moderate pleasure of drinking when one is not so thirsty. But that being not their whole System, nor the sense in which Epicurus attacked them, it will not at all hinder what I have said about Mr. Meibomius's Correction of that passage from remaining in its full force and Vigour.

In his 194th. Remark, he provcs that Cicero did not rightly understand a certain passage of Epicurus, and the Errour he fell into in this respect, was very prejudicial to the Reputation of Epicurus : But there, for fear this reflection should occasion any body to think, Mr. Meibomius has not all the esteem for Cicero that he deserves, he makes him most humble excuses for so doing, in a very lively and eloquent Apostrophe, which surpasses the best Panegyrick he could have bestowed upon him ; And upon that occasion, Remarks, That a million of Scholars have daily in their Mouths the name of Cicero with Admiration, and that all the Learned in a great number of Provinces and Kingdoms, that never were subjeccted to the Roman Empire, make it their greatest

Study to imitate his Expressions, so that his Eloquence seems to have inspired the most Frozen-Coasts of Fzeland with a generous noble heat, and that in some sense, that Verse, *Tibi servia ultima Thule, &c.*

*Let far plac'd Thula Covered with Snow,  
The glad Yoke of thy Power know,*

Is accomplished by the universal Dominion the fame of that Great Man seems to have acquired over the minds of all the Learned and Ingenious World.

I need not speak of the other Notes of *Thomas Aldobrandin*, nor of those of the two *Casaubons*, Father and Son, they haveing already this good while been publick, but shall only hint in passing, that 'tis a great advantage to this Edition, to see them there inserted under the *Greek Text*. As for Mr. *Menages* Commentary it is placed apart in the 2d. Volume, because it well merited that Place, as well for its largeness, as for the choice Learning with which it is intriched. And we should speak here more Copiously of it, if the first Edition of it, had not already sufficiently proclaimed its Merit: It will be enongh only to tell you, that this new Edition is not only more Correct, but also amplified in a great many places. One may say that *Diogenes Laertius* was Mr. *Menages* Favourite Authour; And indeed he could hardly have made a better choice. For though there appears a certain air of Negligence in the method followed by this *Historian*, in his Narrations, and in his placing and depositing the matters of Fact he mentions, yet sure enough it is, that his Book ought to be prised as the richest Treasure which is left us of *Philosophical History*: There is no part of Learning which may not be usefully employed in this Author, for the understanding of the *Greek Tongue*, and of critical Niceties, there find their Element, and all manner of Subjects that concern *Antiquity*, are there of marvellous use.

Since Mr. *Menage* then, has always cultivated the Study of the *Greek Tongue*, with as much Success and Pleasure as if like other great Wits, he had been all the while employed only in the *Vulgar Tongues*, and since this Book is one of the finest *Memoirs* this Age is blest with, and is full of matter of great Reading, and of a most extended use in the Commerce of Learning, judge then what the *Commentary* of such a Man must needs be upon such an Author as this which always was his chief delight.

If the Learned Bishop Pearson that so much commended the first Edition of this Commentary, of which he had been the chief promoter, could but see this what *New-Elogies* would he not heap upon it? It were to be wished both for the good of the Republick of Learning, and for the Glory of Mr. Menage, that great Prelate were alive to declare the sentiments he would have of this *Work* in that state of Perfection it is now in.

I say nothing of Mr. Kuhnus's Notes, which are also in this Edition, but only, that they are worthy of the Reputation he got by his *Edition of Ælian*. He is lookt upon as one of the greatest Masters of the Greek Tongue this day in the *World*, and much is expected from him in such curiosities as belong to that Province.

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XXXIII.

*An Elogy of Mr. Boyle, made beyond the Seas.*

IT seems to be an advantage peculiar to the *English Nation*, to be blest with a *Gentry* addict'd to the *Study of Learning*. For *Erasmus* even in his time, had observed that commendable inclination already to have obtained so great an ascendant over the *Noble Spirits* of that *Country*, that he made a comparison between the Entertainments of *Church-men* and *Noble-men* there, as between things extreamly opposite, describing the first, as being seasoned with little else than a few cold railleries, and disingenuous and unchristian censures of other men, or else were almost wholly taken up with idle and insipid talk about good Drinking, whilst the others more usefully and agreeably tempered all their Repasts with grave and edifying Discourses of Learning and Piety; and that those People have still maintain'd themselves in the glorious *Possession* of that happy *Prerogative*; besides many others of a very distinguished Merit and Immortal Memory, and without speaking of those *Living Hero's* that still support its Dignity with so much Reputation to themselves, and generous Emulation, as well as just Admiration of the rest of the Polite, and well Moraliz'd Christian World; the late *Noble* and *Illustrious* Mr. *Boyle* is a fresh, a convincing, and most honourable Example: That great Man was of so uncommon a Genius, that he seemed to be Born to be the Glory, not only of his Country,

Country, but of this whole Age, tho so abundantly Fertile in *Heroick Spirits*, being equally Knowing and Vertuous, Noble by Birth, and N bler still by his own Personal Actions, which were all along influenced by that which even by the Polite and Sober Heathens themselves, was always esteemed to be at least as much of the Essence of Nobility, as of Religion, which produced those mighty Effects ihat rarely are seen to meet so happily, and to be linked together with an union so close and indissoluble as in him. in whom at once were eminently conspicuous a consummate Learning, and a profound Humility, all the accomplishments of a perfect Gentleman, giving themselves their ful Cariere in him, without resenting the least uneasiness, under the Rules of a strict Morality; in his Person appeared the Light of Nature in a more Meridian Splendour, than perhaps in any other, not inspired, since the Fall of *Adam*, and yet in a most Harmonious Correspondence with, and A solute Submission to the Brighter Luminary of Revealed Truth, and serving as an humble Ministring Star did once some other Wise and Noble Persons, to conduct him to the Sun and Source of Glory, and not like a *Will of the Wisp*, or wandring flaring *Comet*, to Divert him, as it do's too many *Sciolists* and Smatterers in *Natural Knowledge* now a days, from looking at the more Glorious Author of those *Phænomena*, tho indeed 'tis wholly by their own fault, because not content as Noble Mr. *Boyl*, to make a regular Courtship to Nature, they as Impiously as foolishly go about to Ravish her, which makes the *Coy Lady*, in just Disdain of their Temerarious Attempts, put off the half-sighted *Bravos*, with a gilded Cloud instead of the *Golden Substance*, and with a <sup>†</sup> *Pare-*  
*lius*, instead of the *True Sun*, or to speak in more *Christian Lan-*  
*guage*, because they take preposterous and unnatural methods to come  
at *Truth*, and use *Natural Light* more like a *Pick-lock* than a *Key*,  
the God of *Nature* justly gives them over to believe nothing, or  
to believe a lie. But as for M. *Boyl*, to the shame of all those  
little pretenders to *Wit* and *Reason*, was an invincible Proof of  
that well grounded Maxim, That a little *Knowledg* swells men  
into *Pride*, but a great deal makes them *Humble*, and a little  
*Philosophy* makes them *Atheists*, but a perfect acquisition of it, makes  
them good *Christians*; he having either for a m st Noble and Accom-  
plished Gentleman, a deep and solid Scholar, an accurate, universal, and  
most experienced Philosopher; or lastly, which is the Crown of all,  
a most Pious and Exemplary Christian, hardly had his equal in  
any former Age, and having left the whole Learned, and truly  
*Christian World* the more Inconsolable for his Death, because of the  
small.

+ The Image  
of the Sun in a  
Cloud, appear-  
ing so as to  
make the be-  
holders think  
they see more  
than one, and  
hardly to be a-  
ble to distin-  
guish between  
the true and the  
false one.

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small prospect there is of ever being blest with the like Ornament again.

Thus have I given you his Character in short, and an imperfect Image of a most perfect Original. Be pleased, with the Natural Candour of Ingenuous Spirits, to accept this weak Essay; and you that respect Honour or Virtue, Learning or Religion, concur with the request in the following Verses.

— — — — — *Manibus date lilia plenis,  
Purpureos spargam flores, animamque Boili;  
His saltem accumulem Donis, & fungar inani  
Munere.* — — — — —

I shall now only add a cursory recital of some few Remarkables in so very Illustrious a Life, and so dismiss you.

He is said to have been Born the 25th of January 1627. He was Son to Richard Earl of Cork, and of five Brothers, he was the only one that never was charged with any of those high Employments that are the ordinary Subjects of the Ambition of some great Men, and of the Envy of others; nor was ever Dignified with any of those Titles of Honour that make so great a noise in the World; but yet without all that, he has acquired to himself a much more illustrious and durable Name, than he could have done by any of those ordinary Titles or Stations of Honour, by his Famous and Successful Searches into Philosophical Truths, and by opening a way through the vast and wild Desert of Universal Nature, into the most delicious Regions of her Dominions, where there were none but unbeaten Paths before, and by his more glorious, and ever to be admired Application of all his Discoveries, and of all the rest of his Talents and Improvements, to the advance and promotion of Religion and Piety both in himself and others. He Travelled when young, into several foreign Countries, without being tainted with the least contagious Impression of the Vices of the Age, or of the Countries through which he passed; but on the contrary, every where and in all occasions he gave very early Marks and hopeful Presages of that admirable Proficiency which he afterward made in all the desirable Qualifications that Human Nature of the finest and purest Extraction, was capable of. Some time after contracting an intimate Acquaintance and indeed Friendship with the famous Bishop Usher, late Primate of Ireland, he was by him strongly persuaded to the Study of the Oriental Tongues, for the better understanding of

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the Holy Scripture, which motion of that Pious and Learned Prelate he complied with, and in short time made a considerable Progress in those Languages, which he still more and more improved as long as he lived. Then retiring to Oxford, that he might live the more quietly, and the more entirely abandon himself to his Studies: He found there some of the most learned Men in England, with whom he entered into a strict Union, and thereupon set up Conferences for the Propagation of all useful Knowledge, which Conferences afterwards gave Birth to the famous Royal Society: upon which account, Mr. Boyle may not undeservedly be lookt upon, not only as one of the Principal Ornaments, but as one of the first Authors of that Illustrious Society. Many and vigorous Endeavours were used to draw him off from the pursuit of Philosophy, to Diziner Studies, and to enter into the Clergy; but his great Humility on the one side, and the dreadful sense he had of the important and tremendous Obligations incumbent on all that undertake the cure of Souls, prevailed with him against all persuasions of that Nature, and wrought him into an Inflexible Resolution to the Contrary. And so he continued his inquiries into the secrets of Nature, with that unweareid Application, and liberal Expence, where necessary, that no man perhaps, nor hardly any Society of Men, ever made more numerous or more happy Discoveries in the New, and before unknown Regions of Philosophy, than this single Gentleman, either by sensible Experiments, or by a profound Meditation, or by solid Arguments.

He was of Opinion, That the Accomplishment of the Great Work, as its Veteraries affect to call it, or the making of the Philosophers Stone is possible; and therefore it is said, That he promoted and procured an Act of Parliament to be passed in the Year 1689 for Repealing another Act made in the time of Henry the 4th, against Multiplying Gold and Silver; ye: after all, that was not the thing he most sought after.

I shall not here detain you with any repetition of his principal Discoveries, they are to be seen ingraven in his Works the most lasting Monuments mortal hands can rear, and which without doubt will endure as long as there shall be any Philosophy, or Philosophers in the World.

It were only to be wished, either that he had written them all in Latin, or at least that by some faithfull Translation and Exact Collection, they were rendered more generally publick than they are, that all the World might profit by those many new and bright Lights and Notices with which they are every where so richly enameled like the Heaven with Stars, and which

may

may be as useful to wanderers through Natures Obscurities, as the others are to benighted Travellers. Neither was he only a *Philosopher* but a profound Divine too; though no Clergyman. He had a pure, sincere and ardent Love and Affection for saving Truths, but he could not endure those upstart and ill-started Divisions, that upon such slight pretences, so much disturb Christianity. He never was known to be inflamed into any Passion, but when he was talking against the Spirit of Persecution, and the Violences which every Party would, when in Power, be indiscreetly committing, to bring others to a Compliance with their own opinions. And his zeal was particularly extended toward the Conversion of *Infidels*, by such means as were full of Meekness, Sweetness, and Charity, always desiring and endeavouring, that Knowledge and Conviction should precede Faith and Profession.

To this pious end, he caused the *New-Testament* to be Translated into the *Malaican Tongue*, and to be Printed and dispersed at his own Charges, in those parts of the *Indies* where that Tongue was Understood; He most Nobly and Liberally rewarded another for Translating *Grotius's Book of the truth of Christian Religion*, into *Arabick*, that by that means, he might distribute with the Copies of that excellent Book, the saving Knowledge of the Gospel, throughout all the vast Tract of Land where that Celebrated Tongue is used, which is no less Universal in the East, than the Latin is or was in the West. And he also joyned with the *East-India Company* in all the designs and projects they formed for the propagation of the Faith in those remote Regions, contributing thereto not only with his advices, but with considerable Sums out of his own Purse. And when he Died, he left a Revenue of 50*l.* per annum for the maintenance of a certain number of Sermons to be Preached against the spreading and dangerous growth of *Atheism*, and professed Impiety, by establishing the truth of *Christian Religion* upon such solid Proofs, as may sufficiently elude all the Efforts of those Enemies that openly attack her Bulwarks, or covertly undermine her Foundations, without meddling at all with those Sects that so miserably rend and divide the Church in this present Age. He died the 30th. of December 1691: His Funeral Oration was pronounced by the Celebrated Dr. *Burnet* now Lord Bishop of *Salisbury*, which was so much the more touching and affecting, because the natural Eloquence of that Golden-Tongued Prelate, was redoubled by all the force a most sensible grief for the loss of a Friend of such an uncommon Merit, and with whom he had entertained so valuable,

luable, so agreeable, and so endeared an Amity and Conversation could inspire. He promises us his Life at Large, which when we have, we shall not delay to Communicate to our ingeniots Friends on this side the Sea.

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XXXIV.

*A Discourse on the Blessed Sacrament, and of the Communicants Duty both before and after it, &c. by Edward Pelling Chaplain to his Grace the Duke of Somerset, and Rector of Petworth in Sussex. Printed at London for W. Crook, at the Green-Dragon without Temple-Bar, 1692.*

Though there has already been Published many excellent Treatises on this Subject by several Pious and able Divines, yet there being a great diversity of ways to come at Mens hearts, who are of so infinitely various interests and tempers, so that one method often prevails over some kind of Spirits, when another though more powerful on a Multitude of others, can have no Effect, and it being a known Truth, that neither all Men, nor all Fishes are to be caught with the same sort of Baits, or at least with the same management, and that therefore our *Fishers* of Men, can neither be too many, nor their methods too diversified for so blessed a Capture, so they all tend to the same main End; our Author who is none of the least Celebrated among the Worthies, that at present with approved Conduit, and unwearyed Labour and Diligence endeavour to stem the mighty Tide of Infidelity, Indifference and Prophaneness, most worthily deserving the perusal of all Readers, as treating this important Subject, if not with new Matter, yet with so very agreeable and powerful an Air and turn that is peculiar to himself, and may prove no less Efficacious than any, against that deplorable Negligence of the greatest Mysteries of Christianity, that too generally prevails in the Men of this Lewd or Lukewarm Generation, we shall endeavour to give the best account of it that the Nature of such a Paper as ours will allow.

The Author tells us in the very entrance of his Discourse, that he has elsewhere discoursed of the notional part which is to be the Principle that should influence our practice in this important Mystery, having largely explain'd the nature of this Sacrament,

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crament, which is the most difficult part, and that in the following Treatise, he only designs to expound and inforce the practice it self, which is the most useful part, and Crowns all the rest. And he begins with the necessity of this *Sacrament*, and after having distinguished between things absolutely and indispensably necessary by their own nature, and the immutable Laws of Gods Justice and Mercy, such as *Faith*, *Repentance*, and *Holiness*, and other things which are only so by positive Commands, as they are appointed as means, and instruments to convey to us those Graces that are more necessary; he determines the *Sacraments* and all other *Ordinances* to be necessary in this latter Sense, which he vigorously proves to be a necessity, though not binding to persons under Age, and void of the use of Reason, and uninstructed, or yet cannot have opportunity, who in those cases are dispensed with, yet great enough to others that are endued with the requisite abilities, and favoured with opportunities, to conclude them under Condemnation, if they persist to neglect so great Salvation; which he illustrates by the analogy between our *Christian Sacrament*, and the *Paschal-Feast*, from which latter twas Death and Excommunication to abstain when it could be done, and no sin when by *Captivity* they were invincibly hindered from its performance; concluding by many evident Demonstrations, that Men endued with requisite Talents, and blest with opportunities to exert them, effectually cut themselves off from the body and Family of *Christ*, when they neglect his Table, and can pretend to no Propriety at all in *Christ*, because they can never pretend to *Faith* and *Repentance*, the only means of making *Christ* theirs, for that if they could, those Graces would assuredly bring them to the *Lords Supper*, and not let them keep a moment back any longer than opportunity is wanting; and having laid down these firm and undeniable Principles for his Foundation, he proceeds from them so forcibly to confute all the wicked or idle excuses of Men for their Negligence therein, that unless they will profess themselves down-right *Infidels*, and totally throw off the mild Yoke of their Dying Saviour, he leaves them never a word to reply.

In the next place, having proved the necessity of the *Sacrament* it self against all Objections and elusory Excuses, he with no less Evidence demonstrates the necessity of a due preparation to it, as a Doctrine necessarily flowing from the first, which he irrefragably confirms and illustrates by the preparation required to the Types and Shadows of this *August Mystery*, by the common Sense of Mankind about all holy Duties, and by several express

express Precepts reinforcing it in the Gospel itself, and in the *Apostolical Writings*, and by many other arguments not answerable by a Christian without belying his very Name; then from the necessity he passes to shew the nature of the preparation there required, where after he has given some caution against some *Papist Delusions* in that point, he tells that to this preparation, there is a twofold Disposition required in all Receivers; viz. First, a General one, and Secondly a more special and particular one, by the General one, he explains himself to mean an Universal Sanctity and Purity of mind, citing for this Truth an illustrious Testimony even from natural Light, out of the mouth of a *Pagan*, viz. *Demosth. cont. Timocrat.* who thus speaks; Such as meddle with Sacred things, ought to be Chast and Holy, not for a certain number of days only, but throughout their whole Life, which Sanctity he further proves ought to be at least a disposition to an habitual and constant Exercise, not only of *Faith* and *Charity*, but of all other Vertues too, and such a frame of Spirit, as is agreeable to the whole Tenour of the Gospel, and that each *Divine Grace* must contribute to make up our *Wedding apparel* for this *Holy Feast*, as he particularly instances in Scripture Terms, and in a word, that it must be an Universal Rectitude and Holiness of Heart, an entire goodness of Disposition, a sincere Love for that Religion that is pure and undefiled, and such a Divine Frame, and bent of Soul, as utterly abhors all that is Evil and Destructive of Obedience to both the first and second Table of Gods Commands.

But then as there ought to be this general and habitual Preparation, so secondly, some particular and special Duties are upon this important occasion, to be conspicuous above the rest, because here are special Reasons and Objects that require them, in the Forefront of which is to be *Faith*, in speaking of which, he first shews what it is, secondly, why it is here chiefly required, and thirdly, how far it is to extend.

First, He explains the *Faith* here particularly required to be *Faith*, in a strict Sense, as distinguished from *Hope*, *Charity*, *Christian Obedience* and other acts of the will, which are all included in the notion of *Faith* taken in a large Sense; and defines it to be an act of the Understanding whereby we are convinced of the truth of things proposed to our Belief by *Divine Revelation*.

Secondly, He proves the reason why *Faith* is required here; to be because it is the *Principle of Religious actions*, without

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which none of them can be produced, nor no other Grace exercised, which he evidences at large.

Thirdly, He shews against *Enthusiasts* and some others, that it is not necessary the Faith of a *Communicant* should extend so far, as to penetrate into Gods unsearchable Decrees, nor does it require a certain Knowledge and assurance that we are Elected and shall be saved, nor any absolute Confidence, either of his present forgiveness or future Felicity, but a *Communicants* Faith is only to be a cordial and comfortable Persuasion, of the common Principles of *Christianity* comprised in the *Creed*, and that *Christ* is such a *Saviour*, that he is able to save all that come to God by him, and particularly to him the respective *Communicant* so believing, provided he adds to this *Faith*, *Vertue* and *Gospel Obedience*, &c. which having unanswerably cleared, he proceeds to the next main Requisite which is *Repentance*, which being the natural Fruit of *Faith*, he likewise explains under three heads, first by shewing what it is, secondly why 'tis required, and thirdly how far 'tis to extend.

First, In explaining what it is, after he has cleared away the *Rubbish* of some *Popish Errors* about it, he affirms, *Repentance* to be a hearty Sorrow for Miscarriages past, joyned with a firm resolution to practise them no more, or otherwise in more *Scriptural Language*, to be the eschewing of Evil and doing of Good, and consequently, a perfect change of a Man's Heart, of his purposes and of his Courses, from Evil to Good, which is called putting off the old, and putting on the new-Man, &c. All which having fully illustrated, he proceeds to the Reasons and Grounds, why it is most particularly required in this *Sacrament*, viz. First, Because, it is the chief *Mystery* of our Religion in which we approach nearest the pure and holy God. And secondly, Because it is the renewing of the *Covenant of Obedience*, which cannot be performed without a true *Repentance* for old Breaches, and *Resolutions* against new ones, &c. which he besides *Scripture Testimonies*, further proves from the practice of the *Jews* before their *Passover*, and from the Dictates of *Natural Light*, where he recites to us a notable Description of *Repentance*, by *Hierocles a Heathen*, who calls it, *The Recovering of that clean Life, which by a mixture of Passions was defiled, the correcting of all inconsiderate Courses, the shunning of all foolish actions and words, and the Institution of such a Life as is not to be repented of.*

After this he goes on to shew how far our *Repentance* must extend, and having established it for a Principle, that it must bear a proportion to the *Quality* of our *Sins* before he moves further,

he tells how many several sorts of Sins there are, which are to regulate our *Repentance*, which he distinguishes into Sins willful and unwillful.

First, He defines willful Sins, to be such as are done deliberately with a Mans full approbation and choice, and which a Man, if he made use of the power of Nature assisted by Grace, might avoid, such as are all gross Sins, &c. And of such he determines, we are most severely to repent, and to make absolute and peremptory promises and resolutions by Gods Grace to resist.

Secondly, Unwillful Sins, he defines to be such as have not the Consent, or at least not the full consent of the Will, such as are first, our *Original Corruption*, secondly Sins of *Ignorance*, thirdly of *Natural Infirmitie*, fourthly of *Imperfection*, in the degree, of our best actions, fifthly Indecent actions committed casually and by surprise; after the Explication of which, he teaches, that we are to lament and bewail these Imperfections, Infirmities, and Slips, but that we are not obliged to make any absolute solemn promise, and vow, never to fall into any of them, because it is out of the power of our Nature, even assisted by Grace, so to do, and that some of them are essential to it, as now corrupted, but that we are only to promise our utmost care and vigilance against them, and to trust in God for his assistance and acceptance, &c.

From *Repentance*, he next proceeds to speak of *Charity*, the natural product of *Faith* and *Repentance* both, by the powerful operation of which, they both work in Men, the whole work of *Obedience to the Christian Law*, which ought to follow upon *Faith* and *Repentance*, before we can be capable of a compleat Application of his Merits and Imputation of his *Righteousness*.

In discoursing of which *Imperial Grace*, he considers it first in its Nature, and secondly in its Exercise. And having shewn its Nature to be so extensive, as to comprehend all other Vertues and Graces which serve but to make up the Seraphical Court of this Sovereign Grace, because it is nothing else but a principle moving Men, to do all they do, and avoid all they avoid, not merely because it is morally good or Evil, or tends to their own Happiness or Unhappiness but chiefly for the love of God, and out of a zealous care to please, or an affectionate Fear to displease him, and to regulate likewise our Behaviour towards Men by the same noble principle that will carry us far above the sordid Motives of meer *Human Charity*, and making us consider Men, not as merely participating of the same Nature with us,

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us, or as being in a Condition to make us retribution either of Good or Evil, but as *Creatures* that are in whole, or in part, in the same relation to God as our selves, and consequently thereby related to us, and claiming a most indear-ing Title to our Love, and as the only lively Images of God, and the only chief Objects on which we can acceptably shew the marks of our love to him, and if *Christians*, as the Members of *Christ* our beloved Spouse, who is most tenderly sensible of all the Good Evil we do to them, as if done to himself, which principle of *Charity* thus rightly imbibed in its true Extent, by powerfully exciting us with the warmest Zeal, to seek our *Neighbours well-fare*, and do them all the good we can, in all things, and in all occasions, and with the most carefull and scrupulous fear to avoid all things that may hurt or offend them, though our Enemies, because we know not but that even our Mortal Enemies, though now hellishly inclined to us, may one day become *Saints*, and consequently be our most perfect Friends hereafter, &c. This Generous, Noble, Divine Principle thus imbibed in this its true Extent, I say, he asserts, will of it self alone instruct us in, and with impetuous Fervour carry us as it were by a kind of holy and irresistible Violence, whether we will or no, to the Exercises of all Duties that are prescribed, or can even be rationally imagined, either towards God, towards our selves, or towards other Men, and so teach us most effectually both to understand aright, and to Execute effectually the whole Royal Law of Grace.

After this, he proceeds to shew us wherein the exercise of it in this holy *Sacrament*, is most especially and particularly to shew it self distinguishable, and that is in these two Points; viz, First, Liberality to the Poor, and Secondly, Brotherly Love, and Forgiveness. Under the first Head, he shews that Christian-Alms towards relief of the Poor, &c. in their approach to this holy *Sacrament*, have succeeded to, and are in the place of the *Sacrifices* formerly offered both by *Gentiles* and *Jews*, and are and will always be a most acceptable *Sacrifice* to God, provided they be not brought as *Bribes* to buy *Licenses*, as 'twere, of God to Sin only, but be followed with a holy Life, &c. Of the Second also, he most admirably, instructively and movingly Treats, and so having done with the Duty it self of Receiving, and the preparation required to it, he passes forward to instruct us, First, how to behave our selves at, and Secondly how, after its Celebration. Under the first Head, he repeats and reinforces afresh his former Directions, and then takes occasion most Learnedly and Rationally,

Rationally, and yet Calmly to defend the Church of England. Posture of Kneeling at this Sacrament; and in the Second, he recommends Perseverance in our newly renewed Vows and Promises, and in the whole Duty of Christian Men, which being but a Recapitulation and recommendation only with a fresh charge, of the particulars I have already hinted, and of the several particular Vertues and Duties belonging to every State of Life, cannot be well seen in any tolerable Light or Extent, but in the Author himself, to whom I refer you for these Points, and for a fuller Expression of all the rest.

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### XXXV.

*An Historical Treatise of the several Journals of the Learned, hitherto published in divers parts of Europe, by Christian Juncker of Dresden; Printed at Leipsich, for John Fried. Gleditsch, 1692. in Twelves.*

There has been Published within these 30 years, so many sorts of Journals of the Learned, that 'tis no easy matter to be able to speak of them, like a Man that knows the Circumstances of them.

It is a sort of matter that truly belongs to the Province of History to treat of, and it was time to think of it; and accordingly he that was pleased to take the pains to Compose this History, could not any longer defer this Undertaking, without Robbing the publick of a piece of Knowledge, that very well deserves place in the Annals of the Republick of Learning: Journals were invented for the ease of Readers; for our Age is extreamly in love with Abridgments, and there Reigns at present in most persons, I know not what kind of humour which some would term Idleness, if they were never so little pressed to speak out, which makes people seek nothing but easy means, to become able Men with little cost; and they were invented very opportunely for the Reigning Palate of this Age; for they can soon fit a Reader to be able to Discourse of an infinite variety of things without putting him to much pains, for the acquisition of that modish Faculty, but yet these Journals after they have passed certain Bounds, have need themselves of some new invented Methods of Abridgment, to make them useful: For were it not for the Alphabetical Catalogues,

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logues, that Mr. Benghem has with an extream patience Composed for us, we should rather chuse wholly to deprive our selves of the pleasure and profit we could expect from the Reading of an Article of a *Journal*, than to tire our selves out with two or three hours searching after any thing we might remember in general to have seen there.

Tis a great pleasure for those that are Qualified to be the chief Managers in the Conversations of *Learned Men*, to be able to tell readily what time such or such a *Journal* was begun, who was its first Authour, and who its continuator, what is the Character of it, and what Traverses and Censures it has passed through. And one may have occasion to touch upon some of those circumstances in Composing, and to take some pleasure and pride in speaking exactly of them; but yet as there would be but few who would not renounce that pleasure, if to obtain it, they were forced to consult afresh in several places, such numerous Volumes of *Journals*: It was therefore necessary that some body should make it their Capital Employment, to make that kind of Enquiries; which is what Mr. Juncker has here done: And one may say without flattery, that the account he gives of every thing in them, is as large as persons the most curious of all sorts of particulars, could desire.

He advances nothing without proof, for as soon as ever he has mentioned any thing concerning either the *Journals* or their *Authors*, he immediately cites and subjoyns the passages themselves from whence he had it.

Every Author is there cited in his own Language: But as I was not a little troubled my self, because I could not understand the passages which are sometimes pretty long, that he cites in *High Dutch*, so I am apt to imagine, that those *Readers* who cannot understand the *French* and *Italian* passages, which are there interlaced in great number, will labour under the like uneasiness. The Author seems to have foreseen that inconvenience, because he gives us in his *Preface*, two reasons why he did not Translate those passages into *Latin*, the one being because the *French* and *Italian Tongues* were unknown to few Learned persons in this Age, and the Second, because it is hard in a *Translation*, to reach and express the full Sense of the Original.

But notwithstanding his pretended Reasons to the contrary, I think the best and surest way had been to Translate them, and that the Beauty of an Edition will hardly dispense with the sight of more than one Language in the body of the Text, or permit the proper and vernacular Terms of any Author in a different Tongue,

Tongue, to be cited any where else but in the Mart-

gent. The first *Journal* of which Mr. Juncker gives us the History, is the *Ecclesiastical Journal*, or the *Memoirs of the Church*, composed by the *Abbot de la Roque*, of which he found no great matter to say. For though that *Abbot* whilst he was still working upon the *Paris-Journal of the Learned*, at the same time affor ded a much greater application to his *Ecclesiastical Journal*; and though in the year 1681, he Published the Modell of it in *French* and *Latin*, which gave the World a very high *Idea* of it, yet we have hitherto seen but the first part of it, which came out in the year 1690.

The *Epoch* of which he had fixed on the year 1685, and thereby had very much changed and contracted his first Design. And he thought he had very pertinent Reasons for so doing, because that year 1685, appeared to him infinitely happy and promising to his *Catholicism*, by the advantagious presages he thought were to be drawn from the Installation of a *Catholick Prince* once again in a hundred years, upon the Throne of *England*.

The *Roman Church*, or at least that part of it, that was influenced by the *French-Court*, built very much upon that; and so big were all the Party with the mighty expectation, that they could not hold from Cackling of it in all *Companies*, and in all their Books. Mr. *La Roque* therefore thought he could not better begin his *Ecclesiastical-Journal*, than from that year, but as it unluckily fell out for him, when his Book appeared, all the fair hopes of his *Church* with respect to *England*, were melted, and O Wonderful! a *Northern Star* in the midst of *Winter*, had thawed them to nothing; And perhaps before his work came to the Press.

The old Gentleman at *Rome*, instead of the hopes of Reconquering three *Kingdoms* to his Obedience, beyond the Seas, began to be afraid of being deprived of the ancient *Demesnes* of his *Church*, by those very Sparks which pretended, and, as Mr. *La Roque* might perhaps think, intended to erect so Glorious a Throne for him in that little *World* of *Cross-grain'd Hereticks*, called *Great Britain*: But however, the necessity of being otherwise at the pains of beginning the Volume anew, and remoulding so many ingenious and well imagined reflections upon his beloved *Epoch* of 1685, the wit of which he thought 'twas a thousand pities should be lost, though the hopes of a thousand *Lewises* and *Jamess* should be blown up, prevailed with him

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in all appearance, to publish it when he did, though full of remarks, then wholly out of Season.

Next, Mr. Juncker gives us a small Abridgment of the History of the Royal Society of England, and refutes those that believed the *Philosophical Transactions*, which is the Title of the English Journal, to be the work of that Society, proving it to be due only to the care and pains of Mr. Oldenburg their Secretary, who began it the 6th. of March 1665, and continued it to the 12th. Volume, Printed in the year 1679.

After his death, Mr. Hook continued it under the Title of *Philosophical Collections*; and next, Mr. Grew undertook the Business, re-assuming the old Title of *Philosophical Transactions*, in the Month of January 1683. And that which he did, joyned with what Mr. Hook had done, makes up but the 13th. Volume.

The Author of the 14th. was Mr. Plott the chief Manager of the Experiments of the Philosophical Society of Oxford, and Secretary to the Royal Society. By the way, the Author tells us that the Latin Translation of that Journal did mightily displease Mr. Oldenburg, as well because it attributed the *Transactions* to the Royal Society, as because it was very unfaithful, and in very sorry Latin, of which Mr. Oldenburg Published some Proofs in his 9th. Volume.

We are also to Remark, that Mr. Juncker sets down not only the Elogies, that have been given to the several Journals, but the complaints too that have been Published against their Authors; and Names no less than Nine Adversaries to that of Paris, which are Charles Patin, Mr. Le Fevre of Saumur, Mr. Menage, Mr. Claude, Father Hardouin, Mr. Puffendorff, Mr. Boeckelman, Mr. Huber, and Mr. Thomas Bartholin. But we are not to think because of this, that all these have written against that Journal; for all that concerns Mr. Boeckelman, is Founded only upon a Fiction in a certain Dialogue, where a Learned Lawyer of Friseland introduces that Leyden-Professor, finding fault with the Journal, for making so little mention of Books of Law-Learning.

And I believe we might find some more real Adversaries, than the three last named by Mr. Juncker, if we would take the pains to look after them, and Mr. Guy Patin would soon present himself, for one who speaks very Cavalier like of that Gazette as he is pleased to name the Journal of the Learned, in his Letters Published since his Death.

Likewise we would not have the Author offended if we advertise the Publick, that the passage he cites out of the *Mercury Galant*, ought not to be construed as if Mr. Colomiers had been for some

some time, one of the Composers of the *Paris Journal*: For before President Cousin was appointed chief Manager of that affair by Chancelleur Boucherat, There never were any but Mr. Sallo Counsellor in the Parliament of Paris, Mr. Gallois Priest, and the Abbot La Roque that successively one after the other, carried on that Work; And what Mr. Comiers caused to be inserted into the *Mercury Gallant*, ought not to be understood any further, than that he furnished the Descriptions of the Machines or Engines inserted by Mr. Le Roque in his *Journal*, And if that were enough to intitle a Man to pass for one of the Authors of a *Journal*, There would be no Person whose Letters or Memoirs are inserted in any *Journal*, but might with the same reason, be reckoned for *Journalists*.

He is likewise intreated to permit us to shew him his mistake in thinking, that the Memoirs and Conferences upon the Arts and Sciences Published by Mr. Denys in 1672, are the Conferences of the *Academy*; of that *Academy*, I say, that according to his Remark, has been 50 years employed in composing a *French Dictionary*; for we can assure him, that not two things were more different, one from the other, than the Conferences of the *French Academy*, and those which Mr. Denys, a *Paris Physician*, used to Publish every 15 days, and which contained only the Result of what was said at his House, by several Learned Men, which met there from time to time, to divert and exercise themselves in mutual Conferences, about Learned Subjects.

We could, if we thought he would not dislike it, advertise him of several other little Mistakes, as when he says, that the two Authors of the *Universal Bibliotheque* are *Swissers*. I suppose the Readers will not think it amiss, that we inform them, that Mr. Juncker makes Lists of all the principal things contained in the *Journals* specifying the *Tomes* and *Pages* where to find them; And he is most particularly diligent in this, in respect of the *Mercury Gallant*, and that in such a manner that confirms us in the opinion which we have other Reasons enough besides to entertain, that he has read that Book with more than ordinary care.

I had not heard before, that the *Journal of Parma* was discontinued without any hopes of ever being set afoot again, because the Enemies of Father Baccini one of its two Authors had raised such violent Persecutions against him, that he was forced to give it over, but here I had the first news of it, as also, that at the same time, a new *Journal* was begun at *Ferrara* to supply the place of the other. I should be glad to be able to communicate to them

also, a precise account of the Disputes happened in Germany about the Journals published there in the vulgar Tongue, but that I could not understand High-Dutch. But to proceed, Mr. Juncker has taken so much pleasure in gathering together all that bears the Title of a Journal; that he has not omitted to take notice of some Romances that bear that Title, such as the Amorous Journal of Madam Ville-Dieu, and the Amorous Journal of Spain.

To conclude, besides the History of the Journals of the Learned, Mr. Juncker presents us with an Appendix of 138 pages containing a List according to the Order of the Letter of the Alphabet, of 100 Women, illustrious for their Wit and Learning.

There are so many Authours that have writ upon this Subject, that it would be now time for some body to think of compiling a History of their History, and of all the writings that have been Published in honour of *Illustrious Women*: But to return to our Authors List, I should tell you, that that is preceded by several general Remarks, against those which approve not of *Womens Studying*; of which number was *Basac* cited there, as having said, *that he had rather have a Woman with a Beard, than one that had Learning*; for which, Mr. Juncker says, he deserved to have been Punished with such a *Wife* as *Xantippe*, that was one of the Wives of *Socrates*, who would have tired out any Mans Patience but that *Philosophers*.

A good part of those 100 Women which make up his List, are drawn out of the Journals, or out of the *Mercury Gallant*, for from thence, he took the Names of *Madam de la Sabliere*, and *Mademoiselle Bernard of Roan*; some he has taken out of Mr. Colomies's Books, as *Mademoiselle de Calonges*, *Mademoiselle Anne de Rohan*, and the *Princess de Guimene*, all Ladies Learned in the Hebrew. And he assures us, that *Maria Mancini* Niece to *Cardinal Mazarin*, and Widow of the *Constable of Colonna*, having by her Widowhood recovered the liberty which she enjoyed not before, Retired to *Genoua*, where she Published a Book under the Title of *Memoirs of her own Life*, where she Elegantly relates the chief passages of it.

But we have not yet any Notice here of the Publication of any such Book. Out of the *Italy Regnant* of Mr. Leti, he has taken the Story of an *Illustrious English Lady*, called the *Lady Windsor*, Widow of an *English Lord* of that Name; she was Niece to the Famous Sir *Theodore Mayern*, Physitian to King *Charles the first of England*, and Died a little while ago at *Geneva*. I need not tell you that the Names of *Mademoiselle Scudery*, *Mademoiselle Schurman*, and of *Elena Piscopia Cornara* are there, because any body

body may easily imagine it of themselves; But I am obliged to tell you, that the Author has given too great an Extent to the Elogy that Father *Le Moine* has composed of *Isabell Queen of Castile*, Wife to Ferdinand King of Arragon; for whereas, that Jesuite says, *That the Great Bible of Alcala was not less the Work of Isabella, than of Cardinal Ximenes her Minister*, That great Princess having made the first advances of that great Work, and furnished of her own, towards the preparatives that were necessary to be made for that purpose, long before Pen was put to Paper.

Mr. Juncker understands those words as if they signified that, that Queen was a Learned Person, and that as such she assisted Cardinal Ximenes in that Edition; But I do not believe Father *Le Moine* ever had any such thought, he only meant, that Queen *Isabella* joyned in that Design with her Liberalities, and with the affectionate care of a Sovereign Prince.

And by this Instance, one may Judge, how difficult it is at this distance of Ages, throughly to understand the ancient Greek and Latin Books, whose Tongue is at least as strange and Foreign to us, as the Modern French Tongue can be to the Learned Men of Germany.

### XXXVI.

*Discourses concerning the Eloquence of the Pulpit and the Bar, by Mr. Gueret, Printed at Paris, for John and Reny Guignard.*

This Book contains three Discourses upon the Eloquence of the Pulpit and the Bar.

In the first, he examines whether it be lawful for the Preachers of the present Age, to set off the Truths of the Gospel with the artifices of Human Eloquence; And whether it be allowable for an Advocate to use pathetical Expressions to move any Passions in the Judges, of Pity, or Indignation, or the like, that may dispose them to favour their cause.

In the Second, he treats this Question viz. whether is the hardest to Acquire, the Eloquence of the Pulpit, or that of the Bar, which he discusses by the comparison of the advantages & disadvantages that Eloquence meets with in each of these professions, in respect to the powerful Impressions on the Hearers, and to

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In the last he speaks of the Good and bad use of Citations in all pieces of Eloquence, and especially in those of the Bar.

To these Discourses, he adds a Dissertation in which, after he has represented the several causes of the Corruption of Eloquence, he gives us the Pourtraiure of Cicero, and in that, the Idea of a perfect Oratour.

All which pieces are written with much Elegance, and may be extreamly useful to all that are desirous to attain to any perfection in the Eloquence either of the Pulpit, or of the Bar, and consequently to all Students in Divinity, all Civilians, all that are likely to be Members of Parliament, to Ambassadours, to all who deal in Chancery Causes, and even to our common Lawyers themselves, at whose Bars Eloquence sometimes appears in as great Lustre, and with as much Grace and Majesty as in any place elsewhere.

XXXVII.

*The four Books of Father Rapin, of Gardens and Gardening in Latin Verse, Printed at Paris in Quarto.*

**T**HIS Famous Jesuit so well known by his other Works, composed this as a Supplement to Virgils Georgicks, which that Illustrious Poet declared he would have done himself, had he not been diverted from it, though much against his Inclination, by other Occupations, as may be seen in these Verses, in the 4th. Book of his Georgicks;

*Forsitan & Pingues Hortos, Que cura colendi  
Ornaret, Canerem, &c.*

*Verum hæc ipse equidem fratiis exclusus inquis,  
Prætereo, atque aliis post me memoranda relinquo.*

That is as much as to say, perhaps my Verse should proceed further to instruct you, what Cultivation best procures and improves the Beauty and Fruitfulness of Gardens, &c. But being deprived of the leisure to entertain you with Lessons so agreeable both to you and me as those upon that delightful Subject would be, by other Occupations which I am unwillingly engaged in, I must pass by that design, and leave it to the performance of some other,

other. Which being so, one may say, that *Virgil* left the finest part of that whole Work to be finished by another.

But however, both he and we too, may comfort our selves, that, that defect in *Virgils* Work has been supplied by so able a Successour as Father *Rapin*, who has treated this matter in so very agreeable a manner, and adorned it every where with so many fine and delicious Touches, mixing such diverting Fables, so ingeniously with the most curious *Philosophical Enquiries*; that nothing can be more compleatly charming and delightful in the way of *Poesie*, nor yet more instructive in the matter he treats of, whether in respect of the innocent and most diverting Art of *Gardening* and *Planting*, or of the secrets of *Philosophy*, and of the admirable conduct of the God of Nature in those Master-pieces of his stupendious Wisdom, *Herbs*, *Flowers*, *Trees* and *Fruits*, &c.

The whole work is divided into four Books, the first treats of *Flowers*, the second of *Groves*, and *Copse*s, the third of *Waters*, and *Water-Works*, and the fourth of *Fruit-Trees*. After which, follows a Treatise in Prose, intituled, of the whole Art of *Gardening*, in which that Father compares the greatest Curiosities which the *Greeks* and *Romans* had in their *Gardens*, with what we see in the Modern *Gardens* of the great ones of this Age.

The whole being a Work well worth the labour of some *Poetical Genius* of our Nation, to Translate into such *English Verse* as might become a Supplement to *Virgil*, and match the hitherto incomparable Verse of our Renowned *Cowley*, on some parts of the same excellent Subject.

### NEWS OF LEARNING.

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From LONDON.

There are lately Published here a considerable Number of *News Books*, viz. A Commentary upon the *Ten Commandments*, by the late Bishop of London-Derry. The Morality of that Prelate appeared to be so pure, and his Sermons were known to have made such powerful Impressions on the Hearers, and to have

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have produced such surprising Effects when he pronounced them, that it was believed they might be of no less good use and influence when Read, and consequently that it would be a very acceptable Service to the Publick, to let them see the Light. Mr. John Edwards Fellow of St. Johns Colledge in the University of Cambridge, has newly put forth a *Critical Essay*, upon several hard Passages of the New-Testament. In which, among other things, he asserts, That St. Matthew followed a Tradition handed down by the Prophets, That Jesus Christ should be an Inhabitant of the City of Nazareth, and pretends that to be the only good Exposition that can be given of those words in the Evangelist, *He shall be called a Nazarene.* He likewise examines several other Passages, as that of the Baptism for the Dead, the Preaching of Christ to the Spirits in Prison, &c.

There likewise is come out an Enquiry into the Ancient Discipline of the Chutch during the three first Ages. The Author who would be thought a very impartial and disinterested Person, confesses, there were Bishops then, but withall confines their Jurisdiction within such narrow Bounds, and sets them but so small a distance above Priests, that we can hardly believe our present Bishops would be content with a Title so far divested of that Authority which they exercise in this Age, as that Author would have it, but on the contrary, we hear they have caused that Treatise to be answered by a very Learned Pen, though we have not yet seen the Book.

They are Translating and Printing here the *Historical Dictionary* of Moreri, Revised and Corrected by Mr. Le Clerc. And they intend to make considerable Additions to it, containing the Stories of the Illustrious Men, and narrations of the most remarkable Occurrences of this Country. Also Mr. Ray the Author of that fine History of Plants, of which the Journals have made mention, has newly Published another work under the Title of *Miscellaneous Discourses* concerning the Dissolution and Changes of the World, wherein, the primitive Chaos and Creation, the general Deluge, Fountains, famed Stones, Sea-shells found in the Earth, Subterraneous Trees, Mountains, Earth-Quakes, Vulcanos, the Universal Conflagration, and future State, are largely Discussed and examined: Being a very curious Dissertation upon the Original and Ending of the material World, full of pious Reflections on its All-wise Author, and of Applications of all our Natural Knowledge, in its several branches, to our main End, which is our Creatours Glory, and our own Happiness.

Here

Here is likewise in the Press, a new-Piece the like whereof has hardly ever yet seen the Light. It bears this Title, *The Packet broke open, consisting of 500 Letters to persons of several Qualities and Conditions, which are there specified, with Observations upon each Letter.*

As far as the Knowledge of Humane Nature, and of our selves exceeds all other Speculations, and the Study of Men surpasses that of Books, so far we doubt not but among the Senatours of the Republick of Wit, this piece will be judged to transcend a very great Multitude of other Books in the World. For alas, we weary our selves in the Examination of the Distances, Motions, Courses and Influences of the Stars, and other Luminaries of Heaven, and in perplexing Inquiries into the Natures of the Elements, and of Stones, Minerals, Mountains, Seas, Rivers, Trees, Herbs, Countries, Climates, and of all manner of Living Creatures, of Birds, Beasts, Fishes, Insects, &c. of these we have many thousands of Treatises, and we have many Moral and Divine Discourses that tell us the general notions of humane Nature, with the Precepts of Morality, and that inform us what Man should do, but none that I know of that so lively, so naturally and so particularly describe what is in Man, and what is ordinarily done by Men of all sorts, and what secret Intrigues are carried on by Mortals of all degrees, contrary to the outward appearances they mutually impose upon one another with, and the almost infinite little Sallies and Serpentine motions of corrupt Reason, as this ingenious Author.

The famous Cervantes indeed in his *Don Quixot*, our matchless Hudibrass, and several of our Dramatick Poets, have gone a great way in exposing the several humours and follies of men, and in laughing People, out of conceit with them, but still they have gone little furtuer than their outside behaviour, and such kind of humours as they have been pleased to shew in publick, but none seem yet to have imparted to us so many *Mysteries* relating to the internal motions of men, and into the intrigues of the little great Kingdom of the heart, which the Scripture it self says, is so deceitful above all things, and represents as a thing next to impossible for even its own *proprietour* to know, then this acute Author, who seems to have mended in some measure, that Capital Fault that *Momus* the carping God is said to have found in Jupiters Composition of man, which was the want of making a Window, whereby to see into his heart, I say, our Author seems to have mended it, by making a breach as twere in its hitherto impenetrable walls, and laying open the most inward recesses of

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that privy Chamber of the humane Soul, to publick view. For it consists of an ingenious Story, which whether feigned or no, we dare not say, but it appears so possible, and so like Truth, that hardly can any thing be liker that is not really so. For he supposes a Company of wild, but witty, and not unlearned Gentlemen, meeting by chance with the POST IN THE ROAD, (a thing not against the appearance of Truth, because it has *de facto* lately but too often happened,) to have robbed him in a frolick, and then going aside to one of their Companions Country Houses, to have read the Letters being in number 500, and written from and to persons of both Sexes, and of all the different Qualities placed in all the different Circumstances, and influenced by all the different humours, passions, inclinations, and occasions, that can almost be at all imagined to occur to and in men, with most useful diverting and instructive Reflections upon each Letter, and each humour painted in it, and that in so quaint and charming a Stile, and yet pointed almost every where with such acute Sentences, that nothing can ever certainly be more profitable, and yet nothing more diverting to all sorts of men than this Composure, where both Utility and pleasure so equally contend for the Victory that both gain and bear away the prise from the charmed Reader, even while he is yet doubting which to adjudge it to. In a word, it is composed with no less art and skilful contrivance than the Turkish Spy, which has been so well received, and is no less beautified with solid Strokes of bold and happy wit and invention. This work sets before our Eyes, not only all the hidden Tricks and dark Intrigues of States-men, but also all the little and great Contrivances too of private Men and Persons of all sorts, from the Noble to the Peasant, all their Desires, Passions, Hypocrisies, Tricks, Devices, Designs, &c. and in SUM, all that can be imagined to have passed, or to be possible to PASS IN THE HEARTS OF MEN, without passing the bounds of probability, or approaching any thing that looks but like a Lie, so that he represents nothing, but has done, does, and may really pass over and over again in the World. And though we cannot tell whether the main of the Book as to its general Story, be a Fiction, or a Truth, yet the particulars are real Truths, and lively Images of things that pass daily in all mens Souls, and that in such plenty and variety, that there is hardly a Hypocritical, Treacherous, Foolish, Ill-natured, or Self-ended Intrigue, or hardly a dissenting thought formed in the heart of any man whatever, but there he may see it first most naturally Pictured, and then most ingeniously

niously ridiculed, and most gravely, solidly, and convincingly; and yet most pleasingly cautioned and antidoted; He shewing not only the Flowers, but the Snakes too that lurk under them, with the means how to discover the Vermin, and how to Rid human Conversation, from the pernicious Effects of their pestilent Venom.

From FRANCE.

There is lately Reprinted that most curious Antient Critical Author, *Aulus Gellius his Noëtes Atticæ*, or Discourses illustrated with the Notes of James Proust of the Society of Jesus, by command of the French King, for the use of the Dauphin, with many important Additions in this Impression, Printed at Paris in 4<sup>t</sup>. for Simon Bernard.

Physical Essays, or a Collection of several Treatises concerning natural Things, wherein are several new and curious Discoveries in the Organ of the Ear, and ingenious Reflections concerning the nature of all Sounds and Noises, and of the Sense of Hearing, by Mr. Perrault in two Books, whereof the latter treats of the Musick of the Ancients, Printed at Paris in 12°. for John Baptist Coignard.

A Dissertation upon Statues, by Mr. Rainsant Dr. of Physick, and Antiquary, and Keeper of the French Kings Cabinet of Medals: Printed at Paris, for Cramoisy's VVidow. It is a very curious Piece, shewing the Original, Antiquity, and Use of Statues, both in Religious and Civil Honours, and for Ornament, and other Uses, and the great esteem they were in, and of the several sorts of them, and their differences, &c. where the curious in matters of Antiquity, may find an ample Field, in which to Exercise their Curiosity.

But that which makes the most Noise at present, is the appearance of two Books that seem to have been written by a Male-content party in France, the first of which, is called,

*The Politiks of the Jesuits new touched over again*, which is the book that has already appeared under that Name, but with such Additions of Reflections, upon the French-Court, as wholly Governed by these State Locusts, and such particular Examples of their influence upon Lewis the 14th. in such and such particular actions, that nothing can more expose all the Faults and false Steps of a Princes Reign than that does.

The other is called *The Burning Sun near an Eclipse*; wherein the Author reckons up Diverse presages of the approaching Ruin of Lewis the 14th, whose Devise and Motto is the Sun, whom

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he calls the *Burning-Sun*, because of his mischievous influence on the VWorld, and to whom he particularly Prognosticates the Fate of Perishing in the flames of his magnificent *Gilded Versailles* fired by Hostile hands, as his Picture in his *Triumphal Chair*, was in those of his fine *Gawdy Ship the Royal-Sun*, burnt lately by the *English*, &c.

These two books they say, are scattered about *France*, though all care be taken to suppress them, and our advice further says, some Copies of them have already stolen into *Holland*, and are Reprinting there, so that we hope shortly to give you a better account of them.

### From HOLLAND.

**T**HE Project, and some Fragments of a very curious critical Dictionary, Printed at Rotterdam for Reinier Leer, in 8vo, 1692.

This piece gives us an account of a Design of very great curiosity and utility, much surpassing what has been done by any others hitherto under the Title of a *Dictionary*, of which we shall in our next give you an Extract.

A Treatise of Solid, Superficial, and false Learning, in three books, in which the true method of attaining solid Truths, and the Original of all humane Sciences and knowledge being first shewn; afterwards the Foundations, Principles, Value, Defects and Errours of the *Cartesian Philosophy* in particular, are detected. Before it, is premised a Treatise of the true method of finding out the Truth, wherein the principles laid down in a Dutch-Book, called the *World Inchanted*, are occasionally confuted towards the End; the whole written by Mr. Peter Poeret, and Printed at Amsterdam by Andrew Peter in Twelves, 1692.

It is a very Learned, Curious, and Pious piece, full of very excellent and no less singular and uncommon Sentiments and Remarks.

### From GERMANY.

**T**HE Works of Przpcovius a Polish Knight, and Privy Councillor to his Highness the Electour of Brandenburgh, upon the beginning of St. Matthews Gospel, and all the Apostolical Epistles, &c.

It is a Socinian piece, and yet levelled in some places against the Socinians too, you may expect a larger account of this and some other Books in our next Journal.

### From OXFORD.

**T**HERE is just now finisht at the Theater, *Quintilani Declamationes*, 8vo. in the Press, Dr. Pocock on *Micah*, and *Malachi* Reprinting, and almost done, Dr. Mills's *Greek Testament* will be finisht about Christmas, *Gibsoni Catalogus librorum Manuscriptorum in duabus Insignibus Bibliothecis, altera Tenisoniana, Londini, Altera Dugdaleana Oxonii*, its done in Quarto, Mr. Lowth of St John's Colledge Oxon, has a Book in the Press, and is almost done, in Answer to the five Letters of the Inspiration of Scripture. There is Printed at the Theater, and Sold by John Croxley here, *Chiloe Poema, Seu carmen Heroicum Gulielmo Tertio Terra Marique, Principi invictissimi Gallos pugna navalii nuperrime devitos*, Quarto

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